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LAST Friday opened formally the grand assize. The President through his counsel plead for forty days. The Senate granted ten. On Monday next the answer of the national culprit must be returned. Within two or three days thereafter the House will make reply, and the case will then probably proceed steadily to its solemn consummation. The Senate and the Chief Justice, in this crisis of their history, need the good words and better prayers of every lover of his country and mankind. They are called to do the most righteous will of God. They are fulfilling the decree which saith, "I put down one and raise up another." For God always works by means. The people whom the House is so faithfully representing demand that this impediment to justice and law shall be removed. This violent disturber, this Julian the Apostate, this Charles I. who knows not his age and times, but who sets himself against all the currents of Providence and grace, must be taught wisdom by the unspeakably humiliating punishment, the first in history, of a constitutional deprivation of office, and remanding to a state lower than that which the humblest citizen now occupies; for to no one of our people, native or foreign, black or white, male or female, save to an impeached and convicted President, is it declared that he shall be forever after forbidden to hold any office in the gift of the nation. These Senators and their President must not allow, through private ambitions or dissensions of jealousy or mere political tenderness, this greatest of the nation's enemies to go unwhipped of justice. To them, under God, the people look for deliverance. They have sworn to do justice. Let them beware lest any cause of a personal character shall bewray them. Posterity will honor them, if true to the people. But if false, they will stand linked forever in history with a usurper of whom they refused to relieve a wearied, oppressed and distracted country.

But we devoutly trust they will not so dishonor their high place and duty. They will be true to their oaths, their country, and their God, and give this greatest of constitutional trials the greatest of constitutional consummations—the peaceable removal of the Head of the nation from his exalted seat, and the peaceable elevation of a brave and incorruptible successor to its majestic dignities.

SISTE VIATOR.—The headstones of ancient churchyards often uttered this summons to the wanderer among graves: "Stand, Traveler!" It was not unlike the cry of the robber with which those unprotected times made every traveler familiar. It roused the drowsy sensibilities with a sudden shock. It caused fear and trembling. It betokened a speedy, sure and irreparable loss of valuables that he had about him, and that he held most dear. So spoke this word from the gray tombstone. It aroused him from a happy dream of long life, and a semi-consciousness of earthly

immortality. It said, Stand and deliver your choicest treasures, which you always carry about you, your life and all it includes, wealth, fame, family, pleasure, everything. The hour is coming, and now is. That warning cry never ceases. Robbers may abandon the highways. You may pass peacefully to and fro through all the earth. But you cannot escape that summons. Stay, ye thoughtless passers by. Ere ye enter these columns, halt. Consider on thy latter end. Are you ready for that summons of your Maker? The word may have gone forth concerning you, "Cut him down." As a snare does the last day of our life usually come to all that dwell on the face of the whole earth. Prepare to meet thy God. Be not so anxious this moment about your business as to neglect this immortal and infinite business. Hasten not to that place of dissipation, but turn to the altar of prayer. Devour not first and greediest that novel or newspaper, but feed on the Word, which is able to save your souls. Your work, pleasure, study, may cease in a moment. Are you ready for that cessation? If you are, live thus hour by hour. Then when the knell of your death rings sharp and sudden in your ear, it shall not be a thief in the night, though it comes like him, but a quick uplifting of celestial doors, a startled bursting on the enraptured vision of infinite glories; no loss, no death, no horror of nakedness and misery and blackness, no unclipping but a clothing upon, mortality swallowed up of life. Pause! Consider on thy ways, and be wise.

GENESEE COLLEGE.—An earnest debate is going on over the removal of Genesee College. The Legislature of New York is petitioned pro and con, and its locality is excited over the momentous question. It is now situated in the little village of Lima, six miles from a railroad, in one building, on a small park which also contains the far larger and more flourishing Genesee Wesleyan Seminary. The patronizing Conferences advocate its removal. Syracuse offers \$100,000, if it is located there. Every consideration of wisdom prompts to this course. Yet, as with every real improvement, it must fight its way to victory, and may fail at first to win the fight. The pride of the citizens of Lima, and the vehemence of a few antagonists imperils the change. We hope the ardor and persistency of its real friends will more than overcome the opposition. The few thousands of dollars given by the citizens of Lima should be refunded, if in no other way the difficulty can be removed. Our church has made blunders enough in the location of its institutions; blunders that we fear are not yet ended. Our colleges should be near, though not in the great centres of wealth and population. Let the Genesee be planted near Syracuse on ample grounds, and its funds, students and influence will rapidly increase. If this Legislature refuses to make the change, then abandon the Lima interest, or allow it to win its own way, while a second Methodist college rises in the desired location, with the appropriate title of New York Central College. The growing population of that region will as easily sustain two colleges of our faith as it now does a half dozen flourishing seminaries, two of them among the greatest in students and influence of any in the State. In this contest, either through the opposition or over it, the president, professors, trustees and patrons of Genesee will surely prevail.

THE GREAT VICTORY.—It is the duty of every lover of Christ and his kingdom to exult at the triumph of his cause in any of the ways it is seeking the sovereignty among men. The decision last week in New Hampshire is one of his triumphs. The most violent opponents of the war and its central ideas have been put before the people of that State to defy liberty and humanity, to foster the vilest of prejudices, and to overthrow the foundations of justice. Such bitter enemies of every good word and work as Henry Clay Dean and Daniel Vorhees,—concerning whom we have a right to speak the more freely, as they are apostate children of our own household,—have been vituperative beyond all previous precedent against our soldiers, our history, our legislators, and our divinely ideas. The whole State

has been stirred to its depths. The church has been filled with holy fervor. Prayer has gone up to God from minister and people for the salvation of the State and the nation. God has heard and answered. The whole land rejoices.

It assures the victory of the Right in all the land and all the earth. We trust this State will now proceed to purge itself of the presence of its worst destroyer,—Rum. Statistics condensed by one of its citizens, on another page, show how wide-spread is this plague. This evil, more than any other, imperils the State. Were it delivered from its power, no such conflicts as these would be necessary. May the success of national ideas be reinforced by this no less needful and national duty. Her mountains shall then even more than now break forth into singing. Because he cometh to judge and to redeem the earth. Amen. Even so, in all thy manifestations, come, Lord Jesus!

WOMEN ON SCHOOL COMMITTEES.—This Legislature that believes in crowding groghops upon every community refused to authorize the towns to put women on School Committees. They could legalize the ruin of their fathers and sons, but not the appropriate coöperation of mothers and daughters. But the towns do not seem to regard the notions of this rum congress any more than they will its future attempts to force upon them pauperism and crime. Reading, a large and flourishing suburb, has elected three ladies on its School Committee, Emily Ruggles, Anna Appleton and Ellen Temple. *The Journal* thus describes them:

Miss Ruggles is a sister of Otis T. Ruggles, Representative from Fitchburg, and Superintendent of the Vermont and Massachusetts Railroad, and is a woman of superior business capacity, having successfully engaged in mercantile pursuits for the last twelve or more years in Reading. She is the chosen friend of Mrs. Hanaford, to whom that lady dedicated her book, "The Soldier's Daughter," and is a woman admirably qualified for the place she is called by the votes of her fellow-townsmen to fill.

Miss Appleton is a sister of Edwin Appleton, esq., the well-known railroad contractor, is a graduate of the Normal School, and a woman of superior scholarship.

Miss Temple is well-known as a successful teacher of music, whose sweet voice has long been heard leading the choir of the Old South Church.

This is a good movement. No persons are better qualified than ladies for this position. They have leisure, and if educated can well advise and direct the teachers chiefly of their own sex. As this revolution is sure to go forward, it may be well to make a note of its origin. Hon. S. E. Sewall, of Melrose, the first and longest candidate for Governor by the Abolitionists of America, has the honor of first bringing this matter before the Legislature. He petitioned it to confer this power in the session of 1867. It failed. This year the petition of Mr. Sewall was again presented, and was advocated by D. S. King, esq., and others, and again rejected, notwithstanding the Board of Education had requested it. The towns have taken the matter in their own hands. They have the power, as the Statutes do not require voters to be on this Committee. The movement will be a success, and be a good stepping-stone to a yet farther enlargement of the rights and privileges of woman.

APPROPRIATE.—The Massachusetts Senate have elected Hon. and Rev. B. F. Clarke, of Chelmsford, to preach the next election sermon. As Mr. Clarke was the earliest, and has been the most active opponent of Prohibition, the selection is appropriate. As Senator, he has been the most prominent associate of Mr. Allen, of Boston, in their efforts to commit the ruling party to a free rum policy. The latter gentleman, who introduced the resolve forbidding the last Chaplain to pray against a popular sin, will have no reason to complain of his present choice. Sins popular or unpopular will meet with no rebuke from this preacher; only their opposite. We trust it will be a good Prohibitory Legislature that, next winter, will be called to listen to his new gospel which is not a gospel. His text should be a Bible word reversed: Sin exalteth a nation, but righteousness is the destruction of any people.

IMPEACHMENT.

A LYRIC DEDICATED TO THE XLTH CONGRESS.

BY JOEL BENTON.

Strike off the symbols of office,—degrade him,—
Blot from the bright roll of honor his name,—
Since Justice and Law have no power to persuade him,
Pity is weakness, and Charity blame.

We who have suffered in daily dishonor,
Wept for wronged Virtue and sighed for the State,—
Saw Freedom crushed with the weight thrust upon her,
Hoped against hope, and were patient to wait;

We who have offered up plea and petition
To him whom a bullet bequeathed his bad power,—
Now hiding our faces in shameful contrition—
Now fronting with firmness the perilous hour,—

Till Patience still longer was Crime, and not Patience,
Till the nation sank down by its timid delay
A by-word to rulers, a hissing to nations,
Accept the dire duty that darkens this day.

So down from his high seat, O Justice, dethrone him,
The traitorous-hearted, the wicked of will,
For Treason and Perverseness and Honor disown him:
Let him who so darkened is, darkened be still.

Then Hope with the Spring shall arise in new beauty,
All Discord shall vanish, all Anarchy cease,
The World will take heart at this pulsing of duty,
And Summer shall bloom with the lilies of Peace!

PULPIT PRODIGIES.

BY REV. THEODORE L. CUYLER.

I read with much interest, in THE HERALD of Feb. 20th, a sketch of the Rev. Dr. John Hall, of New York, from the graceful pen of the Rev. C. H. A. Bulkley. As a portrait of the celebrated Irish preacher, it was quite admirable. Bro. Bulkley commends the "simplicity, spirituality and scripturality" of the discourse he heard. But towards the close he plumply affirms that the "intellectually vigorous people of the city and church will seek some other teacher; and he ends by saying that if Ireland or Scotland could send us a man who should combine the logic of President Edwards, the imagination of Dr. Chalmers, and the fervor of John Wesley we should welcome him, and he would be a power among us. "But such a man is not this Dr. John Hall."

This is charmingly cool. But why does my good brother stop here? Why does he not add as the essential requisites of his man of "power"—the boldness of a Luther, the philosophical acumen of a Bacon, the elegant rhetoric of Macaulay, the learning of a Bentley and the personal graces of a Summerfield? A slight resemblance to St. Paul too would have added a charm to the pulpit prodigy from Ireland or Scotland. But, all jesting aside,—we take issue squarely with our excellent friend Bulkley, and we insist that such declarations as he utters have a most hurtful tendency both on the laity and on the younger brethren of the ministry.

Let us look for a moment at the case before us. This Dr. John Hall is invited over from Dublin to take charge of a Presbyterian congregation on Fifth Avenue—which was gathered by the late eminent Dr. James W. Alexander. In point of wealth and of intellectual culture that congregation is scarcely surpassed by any in America. Before that rich and refined audience Dr. Hall stands up every Sabbath as the simple, tender, faithful preacher of the truth as it is in Jesus—as the zealous advocate of revivals—as the fearless philanthropist and reformer—as a "straight out" teetotaler in preaching and practice—and as an eloquent ambassador of Christ, earnestly intent on saving souls. An able lawyer in that congregation tells me that the people listen to him with profit and delight. If ever there was the right man in the right place, it would seem to be "this Dr. John Hall" in a Fifth Avenue pulpit. What the people there especially need and especially enjoy is the "simplicity, the spirituality, and the scripturality" of their pastor's teachings. But no! says good brother B.; those are not enough to make a man "a power among us;" "the intellectually vigorous will seek some other teacher." In other words, they will demand a pulpit prodigy.

Now let me say plainly that for one I grow more distrustful every day of these pulpit prodigies, and of the spirit that lusters after them. No man can be a "power" in the pulpit unless he possess a good brain, a godly heart, a deep knowledge of the Bible and the human heart, and a glowing love of souls. And the very qualities which such a minister of Christ will be most likely to aim at will be simplicity of speech, and spiritual unction from the Holy One, and a rigid conformity in his every utterance to the inspired word of God. He will endeavor to speak "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." When he is called to encounter what Bro. Bulkley calls a "rationalistic and philosophic" auditor, he will not be likely to rely on the ingenuity of his own logic, but on the tremendous enginery of the truth of God as it is revealed in the inspired word. Instead of meeting the

intellectual skeptic as a skeptic, he will meet him as a guilty, perishing sinner; he will present to him his own heart, his own need of a Saviour, and the perfect adaptation of the Divine Saviour to meet his soul's necessities. Nothing suits a caviling skeptic better than to entice an ambassador of Christ off into the slippery regions of human metaphysics; on that ground the rationalist is at home. A minister of Christ is only at home when his feet are planted firmly on the rock of ages, and he is wielding vigorously the sword of the Spirit, which is the word of God. If I wanted to turn an infidel into a Christian, I would sooner send him to the ministry of a Spurgeon or a Baptist Noel or a New-man Hall than to the ministry of a Maurice or a Frederick W. Robertson. For the most terrible things for that infidel to meet are his own heart—and the overwhelming claims of God upon that heart—and the perfect fitness of Jesus to make that heart better and holier. And in dealing with that infidel it would be indispensable that the messenger of God should be at once simple and scriptural and spiritual. These are the three characteristics of the most successful preachers. Brethren! what a colossal power there is in that simple and sublime truth—*Christ Jesus came into the world to save sinners!* But it does not require a pulpit prodigy to utter this "faithful saying."

There is a great deal of nonsense current in regard to the wants of "intellectual" congregations. What do such people come to church for, after the brain-tasking work and worry of the week? Do they come for a new tasking of the brain, or a hard grapple with metaphysics, or for a brilliant oratorical display, or an inundation of scholastic erudition? No; they come to be fed, and quickened and comforted and spiritualized; they come to be told their duty; they come to be made better; they come to be made ready to live holy lives and to die happy deaths. They come to worship their God, and not to be worried about oppositions of science falsely so called, and about questions which minister to no profit.

I have generally found that the most intellectual auditors prefer to hear a simple, scriptural and spiritual preaching. The late Judge McLean of the U. S. Supreme Court (a good Methodist too) once said to me—"I was glad to hear you give that solemn personal incident in your discourse last night; ministers now-a-days are getting above telling a story in a sermon; but I like it." During my first settlement I was called to preach before one of the most eminent lawyers in America. At first I was terribly afraid of that big head in the front pew. But one day the great lawyer said to me, "My young friend! the two things I especially like in preaching are simplicity and earnestness. If one of my law students was not more in earnest to win a \$5 suit in a justice's court than many preachers are in warning a sinner to flee from hell, I would kick that student out of my office!" After that I paid no attention to the profound lawyer in the front pew, but aimed my preaching at his coachman who sat back by the door. If I could keep the coachman awake I felt sure of the lawyer. Since that time I try to stick to the three Ss,—simplicity, scripturality, spirituality. Let not my good brother Bulkley be alarmed to find those same Ss in a Fifth Avenue pulpit.

I close with quoting a half-dozen golden counsels from the late Dr. J. W. Alexander, who once preached in the pulpit which Dr. John Hall now occupies. "Avoid abstractions in your sermons. Intersperse anecdotes. Don't be afraid to say simple things; consider Daniel Webster; the greatest sayings are simple. The Bible is the one book of the preacher; study that! Preach in a glow; and let the thoughts gush. The reason we have so little powerful preaching is that we have so little piety. God's word is the best corrective of error; preach the word." If the accomplished and devout Alexander ever revisits, in spirit, his beloved pulpit, he must rejoice to find there—not a prodigy—but a plain, powerful preacher of the faithful saying, *Christ Jesus died to save sinners.*

THE CURSE OF BABEL.

BY PROF. F. H. NEWHALL.

The Babel catastrophe was certainly a very serious matter. So an American discovers who finds himself suddenly dropped from the steamer, or the train, in the midst of an utterly foreign land. The British Islands are hardly foreign, for there he feels as if on the old homestead. Wherever he goes, on the ancestral island, he has a vague consciousness of having been there before. In the English parks and streets, on the banks of the Tweed and of the Thames, I often thought of Pythagoras taking down the shield in the temple, and saying that he recognized it as the one that he carried at the siege of Troy. The "winding Doon" was laughing among its "banks and braes," just as when I was there before with Burns and his Highland Mary;

the Scottish locks and hills and glens, and even the Gaelic jabber in my ear, were all just what I had so often seen and heard with Scott and Christopher North; the dreary moors wearied my eye and soul as when I toiled over them with poor Charlotte Brontë; the green alleys of Windsor forest were just as I left them after my last ramble there with Pope; the "antique towers" of Eton broke familiarly upon my view, and as I stood beneath the spreading yew among the heaving mounds of the immortal country churchyard, the "ivy-mantled tower" rising by my side, I saw that these were the graves among which I walked in childhood. Fleet Street is just what it was when Sam Johnson elbowed through the crowd before me, and as I groped up Cock Lane I should not have been in the least surprised to have met a ghost.

But all this is changed as soon as one crosses the Straits of Dover. It is much farther from Dover to Calais than from Cape Cod to Cape Clear. We have roamed these continental lands in spirit, but our hearts have built no nests in them. We have been here as tourists only, and we are tourists still. The first Frenchman's shrug, as you see it from the steamer's deck, has an indescribably foreign aspect. You have heard of that shrug, but you never felt it before; you never knew how utterly it would make you feel yourself a stranger. You may learn French, but you must have begun at least in the days, and in the body, of your grandfather, to have learned that shrug. You stand up before a Frenchman, and rattle at him a sentence of your book French ever so glibly, but when he in return executes that voluminous gesture, that peculiar diagonal twist of the shoulders and neck, turning up the eyes and half stretching out the arms, you feel in an instant that there are more than three thousand miles of salt fathomless Atlantic between you; there is a chasm between you centuries deep, in which dynasties and literatures and civilizations have sunk and vanished. You may have before doubted about Babel and Peleg, but you believe it, you know it now.

It is well to study French and German before leaving home, and, yet the American is invariably disappointed on his first arrival abroad to find that his home accomplishments of this character are apparently of so little use. His principal difficulty is that although he may have learned to read and speak, he has not learned to hear. You are hungry on arrival, and walk boldly into the first restaurant and ask in fair French for *café* and *omelette*; but as the polite *garçon* inquires if the *café* shall be *au lait*, and the *omelette*, *au naturel*, Babel's tower rises before you with all its horrors. You have a glimmer of his meaning, and ask him to explain. Then comes a series of bows and shrugs, and a volley of verbs and nouns, among which you may imagine, but are not sure, that you see ghosts of old acquaintances that you once met in *Telmaque* or *Henriade*. If the ghosts would only stay long enough for you to make them out! But while you are straining your whole soul to catch at the shadowy idea, here comes another volley and another troop! *Garçon* explains the momentous subject with more amplitude, in greater detail, in new forms of speech, with rapidity, vehemence, gesticulation. You thought you saw a glimmer before, but now you know it is chaos, a confused huddle, a tumultuous mob of all manner of parts of speech and of no parts of speech, that come tumbling over one another, and trampling one another to death! You falter out *Oui Monsieur*, at a desperate venture, to his last question, and are thankful to see him go, not caring what he brings, for you feel that you will swallow live frog, *au naturel*, rather than have that clatter about your head again.

I said that the Straits of Dover were wider and deeper than the Atlantic Ocean; I found them far rougher also. Instead of contemplating Shakspeare's cliff, watching the receding island and the approaching continent, all my energies had been concentrated upon the attentive contemplation of the very disagreeable contents of a wash-bowl in the cabin. I crawled out upon the European continent with a profound respect, and almost affection, for everything that was solidly terrestrial. Fortunately no French was requisite there, for we took tickets for Paris in London. In a few moments I was buried in the first-class rail-car cushions, ample and luxurious, an extravagant indulgence that I am not foolish enough to frequently allow myself, but to which recent sea-sickness gave me a title. We were a party of four Yankees, and as we drew near to Paris we took solemn counsel together. We wanted to go to a hotel near the Exposition grounds, but how far it was from the railroad terminus none of us knew. Inquiry must be made on arrival, and conveyance engaged. Phrase books and dictionaries were now brought into requisition, and the best Frenchman of the party was appointed a committee to concoct a sentence that should embrace all the requisite particulars, and discharge it at the first official that might be met at the

station. We had a little rehearsal as we entered the Parisian suburbs, and everything looked promising. The train stopped, the carriage door was unlocked, and we stepped upon the platform, in Paris. Our leader stepped forward and made his first attack upon a uniformed official in the doorway, while we all looked on in anxious suspense. It was plain that this shot took effect, for it produced a voluminous outburst of directions and explanations. Our friend looked a little perplexed, and cast an inquiring look around, when half a dozen Frenchmen stepped forward and fired a simultaneous volley of explanations, while another group speedily surrounded us and discharged directions at us by platoons. We would each gather up what fragments of meaning we could from the roaring hubbub around us, then huddle together and compare notes; and after some half an hour of this exercise, during which we lost and found one another several times, we at last made out that we were to take another railroad to the vicinity of the hotel.

Half-past ten at night found us again on a railroad platform, and we merged thence into streets almost deserted, not far from the exposition grounds. There were no carriages anywhere in sight to take us to the hotel, and so all our French must be rallied for another desperate struggle. Imagine four Yankees with their luggage, hungry as a pack of wolves, exhausted with a long journey, and one at least staggering from the effects of recent sea-sickness, groping at the dusky corners of streets and avenues to spell out the names, and peering right and left through the darkness for the sign of a hotel. We straggled out on a sort of reconnaissance along the streets that led from a little square, each investigating for himself. There your correspondent made his first set oration in French. Imagine a jaded hungry traveler, staggering along the sidewalk, a heavy valise in one hand, a shawl and overcoat strapped together in the other, tired enough to sleep on the curb-stone, and faint enough to dine with a Chinaman. Providentially two old women appear in a doorway, when he executes as good a bow as his encumbered and exhausted condition will allow, and strikes into the exordium, "*S'il vous plait, mesdames, ou est l'Anglo-Américain-hôtel?*" There was a prompt and polite reply of whose import I had not the least shadow of a conception. I bent forward inquiringly, when one of them stepped forward and gesticulated violently up the street, saying at the same time something like this: "*Monsieur—r-r-r- gauche r-r-r-droit,*" from which I gathered that I must go in that direction, and turn to the right or left, or right and left, but at any rate it was a comfort to know that traveling that way would bring me there, and so I said "*Merce,*" and staggered on. A few rods more and we were all at the desired haven.

But when these foreigners undertake to talk our language, we take a most sweet revenge. A friend of mine called on a celebrated German philologist here who "speaks English." Thus the conversation opened: "I believe you talk English, Professor?" "Guess," said the philologist, "*a few.*" Many of the stores here advertise "English spoken here." I called at one of them, and the Englishman of the establishment, "*although I a teacher of English been have, I have it much oblivert.*" I thought he had, but I groaned inwardly as I reflected, "*I a teacher of German been have also.*" Another English speaking bookseller, who also speaks our language as a general thing, fluently and correctly, rather startled me the other day, when I called to inquire for a certain book that he was to procure for me, by saying, "*I have not got it now, but I have sent my angel for it.*" It was with difficulty that I kept my countenance, but I was sobered by the reflection that probably I am every day taxing the politeness of my German friends to the utmost by just such blunders as this. In the Berlin gallery is a fine picture of Jacob wrestling with the angel. It is photographed, as are most of these masterpieces of art, and on the back of the photograph is the subject in three languages. In German it runs thus: "*Jakob ringet mit dem Engel,*" which is translated into English thus: "*Jack ringing with the angel!*" Prof. Rice was informed by a German student in the Natural History Department, that he was "*travailing on fishes.*" It was some little time before Prof. Rice got the idea that his friend simply meant that he was hard at work on the study of fishes!

Such experiences as these reveal the blessedness of having a true mother tongue; a language that we learned before grammar or lexicon was dreamed of, a language that we drew from the breast and breathed in the air. A man may be a linguist or philologist, but he can have but one mother tongue, that which was born with him, not made for him from books.

BLACKSTONE tells us that husband and wife are one, and that *one* the husband—her whole being is merged in him—she is the property of another.

CONSOLATION.

We listen calmly to the impious laughter
Of those who gloat because the Right is bowed—
We listen calmly, for we know hereafter
Sunshine will gild the cloud.

A little cloud—it passes from the present;
A little loss—it brings a larger gain;
The laws of God were never evanescent,
Though oft in bitter pain.

His children bent and far-off followers doubted,
And placemen yielded to the love of pelf,
While scoffers, as they did at Calvary, shouted,
"Now save thyself!"

Well, shout! but when you hear the awful thunder,
And see the veil rent and the darkness come,
Then will your guilty cheeks grow pale with wonder,
Then will your lips be dumb.

By all the fields with martyr-blood made gory,
By all the stars that light our stormy sky,
Fair Freedom shall arise to grander glory,
And tyranny shall die.

—Harper's Magazine.

THE SABBATH QUESTION.

BY REV. DR. MOORE.

"O day most calm, most bright,
The fruit of this, the next world's bud,
The indorsement of supreme delight,
Writ by a Friend, and with his blood;
The couch of time; care's balm and bay,
The week were dark but for thy light;
Thy torch doth show the way." HERBERT.

"The Sabbath," we are informed by the Lord Jesus Christ, "was made for man"—and is, therefore, of universal and perpetual obligation. By the explicit teaching of the fourth commandment it is to be kept "holy." We understand by this word "holy," that Sabbath time is consecrated time—time set apart from all other time for the specific purpose of worshiping Almighty God, and of toiling in the beauty of holiness to secure the salvation of the soul when the brief pilgrimage of life is overpast. It is a necessary and legitimate result of this feature of consecration which clings around Sabbath hours, that many things which are innocent and lawful, and even matters of solemn obligation on other days of the week be carefully and conscientiously avoided on this one holy day which in a high and peculiar sense, belongs to God,—that God who is ever more righteously jealous of his honor. The honor of God is the life of the universe, the purity of his character is its charter of joy. It can never, therefore, be a light thing to trifle with his majesty, in any way to withhold the reverence which is due to his glorious name. The Sabbath is a test of human reverence, and its violation is—let worldlings and loosely liberal Christians jeer as they may—a serious offense against God, and also against humanity; for humanity is always damaged when God is dishonored. Isaiah lviii. 13, 14 contains a clear and concise statement of the manner of keeping the Sabbath day holy. "If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." There is but one limitation to this prohibition of all secular offices on the Sabbath day. That limitation is expressed by our Redeemer thus: "Wherefore it is lawful to do well on the Sabbath days." The matter of duty touching such offices on the Sabbath is plain. Do the necessities of man require them? Are such offices truly and really acts of mercy? If so, they may be performed. If not pronounced good deeds, acts of mercy and necessity by an enlightened judgment and sensitive conscience they are wrong.

Moreover, Jesus Christ is God incarnate. The Son of Man is he, very man, champion of humanity, federal head of humanity, the second Adam. He is also the Son of God, the Lord from heaven who originally instituted the Sabbath in Paradise and re-enacted its observance at Sinai. He has, therefore, the unquestionable right to legislate upon the Sabbath; to change, if he deem it best to do so, the day which is observed as the Sabbath, from the seventh to the first day of the week. "Therefore the Son of man is Lord also of the Sabbath." Jesus Christ did legislate upon the subject, and changed the Sabbath from the seventh day of the week, commemorative of creation, to the first day of the week, commemorative of redemption, which was achieved by his death and declared to the universe as achieved and accepted by his resurrection. The evidence of his legislation is distinct. First, the one hundred and eighteenth psalm, which is clearly Messianic, contains reference to his resurrection, and teaches that the day of his resurrection is forever glorious. "This is the day which the Lord hath made; we will rejoice and be glad in it." Here is prophetic intimation of the glory which hereafter should invest the first day of the week, intimation that it should be the high day of the church. But the "Spirit of Christ" was in the proph-

ets, Christ himself spake through them. Again, Christ ordained the apostles under promise of divine guidance (John xiv. 26), to organize his church militant. Their commission (Matt. xxviii. 19, 20) runs as follows: "Go ye, therefore, (as the result of all power being given to me) and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." Now the Spirit of Christ which was in the prophets was in the apostles also, and what they taught men to "observe" is to be regarded by the terms of the commission they received from him as "commanded" by him. They did teach men by uniformity of example to observe the first day of the week, "the Lord's day," as the Sabbath holy unto God, the seventh day or Jewish Sabbath having vanished away with the Jewish economy. We insist upon it that in a matter of so much practical importance as the Christian Sabbath, inspired apostolic example must and does express the "command" of Christ to keep the first day of the week holy unto the Lord through all the ages of time. The benediction of Jesus, like the full-orbed sun pausing a moment upon the mountain crest at eventide, rests upon the Sabbath of the Christian church. "At evening, being the first day of the week when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost." Thus, from morning twilight when he arose even unto the shadows of the night, was the first Sabbath of Christianity made glorious by the power and presence of Jesus. Every Sabbath since, all along the ages, some human hearts have re-echoed and responded to the omnipotent words, "Peace be unto you," "Receive ye the Holy Ghost."

This Sabbath question is a very grave one, charged with national destiny. Hear the word of God to his ancient people through the prophet Jeremiah: "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

A CATHEDRAL WINDOW.

Flow'ring in the wall on high,
Like a garden in the sky,
Stood a window of the fane,
Whence through many a rosy pane
Lights of purple, blue and red
Down through nave and aisle were shed.
Central in her fair design
Hung the sorrowing Man divine;
Near him, gazing, knelt or stood
Maggie's weeping sisterhood;
Next with colors interchanged
Holy emblems round were ranged,
First a light and then a dark—
Here the lion of St. Mark;
There the eagle of St. John;
Cherub heads with pinions on;
Virgin blue, white as frost;
Palm and olive branches, crossed;
Picture of the Paschal Lamb;
Letters of the great I AM;
Last and topmost, Cross and Crown,
And a white Dove flying down.
Such a window, in the light,
Was itself a wondrous sight;
But the eyes that on it gazed
Saw devoutly, as it blazed,
Not the purple panes alone,
Not the sun that through them shone,
But beyond the lucid wall
Heaven itself outshining all!

THEODORE TILTON.

PRECIOUS CHRIST.

Jesus Christ is always near you. Go to him, your Master, for grace to study, to love, and to follow his instructions.

Go to him as your Lord, that you may love and serve him faithfully, and fulfil all his commands.

Go to him as your Father, that you may follow his example and imitate his virtues.

Go to him as your Saviour, that he may cleanse your heart from sin, and make you pure in his blood.

Go to him as your King, that he may give laws to your soul, and that you may obey his laws, and never rebel against his authority.

Go to him as your Shepherd, for you are one of the lost sheep which he came to seek, that he may keep you from straying from his blessed fold.

It is a sad, heavy thing to do anything in obedience to God while the heart is not enlarged towards him by his divine love; but that once taking possession of and enlarging the heart, that inward principle of obedience makes the outward obedience sweet; it is then a natural motion. Indeed, the soul runs in the ways of God, as the sun in his course, which finds no difficulty, being naturally fitted and carried to that motion; he goes forth as a bridegroom, and rejoiceth as a strong man to run a race."—Leighton.

THE HOME TABLE.

MY NEIGHBOR'S WINDOW.

As, shivering in the northern blast,
Along the icy street I passed,
Through some one's pane a glance I cast,
And caught a glimpse of Spring;
Which lingered with me all the day,
And drove my discontent away,
With laggard Winter, grim and grey—
The frowning, froth-crowned king—

Whose cruel rule was all in vain
The bursting blossoms to restrain
Of bulbs behind that basement pane
Through which my glances fell;

And where, above the moist, dark mould,
I saw each slender stalk uphold
Its cup of scarlet, edged with gold—
The turbaned tulip's bell.

And at that sight, I seemed to see
What pleasant things were yet to be,
When Spring, with footstep fleet and free,
Across the earth should pass.

I saw no more the ice and snow,
But watched the bare boughs verdant grow,
And heard the loosened brooklets flow
Through fields of springing grass;

Rejoicing in the sunny air,
Bilthe insects sported everywhere,
And odors of the violet rare
Were borne upon the breeze.

The busy robin met my eye,
And crowds of blackbirds whirring by,
While flashed, like some stray bit of sky,
The bluebird through the trees.

But ah! before the piercing tune
Of gales that sweep that winter's noon,
The vision melted all too soon
To cold and lifeless grey.

Still, thanks to thee, my unknown friend,
Whose flowers could such enchantment lend
To this depressing month, whose end
Seems farther off each day.

C. PIERREFONT.

BOSTON NOTIONS.

Many of the boys and girls who read THE HERALD would doubtless very much enjoy visiting the city of Boston where it is published, as they know that there are many things to be seen in this large and old city which cannot be seen in the country. But you cannot visit the city yourselves, so I will tell you about some of the things of interest which you would love to visit and look upon if you were here.

One of the places of which you have all heard about, and one which attracts the attention of all intelligent strangers coming to the city is Faneuil Hall. This famous building has another name known all over the world; it is called "the Cradle of Liberty;" because in old times the patriots of the Revolution were accustomed to assemble within its walls to take counsel with regard to the oppressions of England and the best means of resisting them. Faneuil Hall belongs to the city of Boston, and was the gift of a man whose name was Peter Faneuil, who was born so long ago as the year 1700, at New Rochelle, in New York. He moved to Boston when a young man, and when the people were taking measures to build a public market-house, he generously offered to build one at his own expense, and present it to the town. His offer was accepted, and in September 1740 it was commenced.

It was two years in building, but when finished it was found to be a much better building than had been promised, furnishing the people not only with a market, but also with a public hall and other conveniences. In 1761 it was burned to the ground, but in 1763 it was rebuilt on the original site. When the British troops had possession of Boston, in 1775, they used Faneuil Hall for a theatre. In 1805 it was remodeled and enlarged. The building as a whole looks like a large old fashioned brick meeting-house, abundantly supplied with windows, and having a steeple on the eastern end. The vane which surmounts the steeple, is a very large gilt grasshopper, perched high in the air, faithfully telling the people in summer and winter which way the wind blows.

The basement is occupied with stores where various kinds of produce are sold; the first floor with a market, while the rooms over the hall are used for an armory.

The hall itself is approached by a long flight of steps arranged inside the building. As you enter you notice that galleries are placed on both sides, and one end; these galleries are furnished with seats, but there are no seats for the main floor, the people being obliged to stand during the delivery of the longest speeches. The platform where the speakers stand is opposite the entrance, and is very large. You will think as you look around, that here the voices of the best men have been heard, Samuel Adams, John Adams, Warren, Otis, Webster, Wilson, and Sumner, and many other true patriots and friends of freedom have made this place immortal by their eloquence.

The walls of the hall are adorned with the portraits of many great men. Just back of the platform is a painting of Daniel Webster addressing the Senate of the United States. He is just in the act of making one

of the greatest speeches of his life, and the picture represents him as he then appeared with all the listening Senate gathered about him; on the right of this large picture is a portrait of Peter Faneuil, with his queer, old-fashioned clothes; near to this is a portrait of Gov. Andrew and also one of Gov. Hancock, the first signer of the Declaration of Independence. On the opposite side of the painting of Webster are Washington, Lincoln and Samuel Adams; besides these in different parts of the hall we see Gens. Warren, Knox and Lincoln of revolutionary times; Edward Everett, John Quincy Adams, Rufus Choate, Commodore Preble, and others. At the end of the hall opposite the entrance affixed to the front of the gallery is a beautiful and expensive clock which was presented to the city by the children of Boston. A clock was needed, and so the children put their pennies together, and the work was quickly accomplished, showing once more, what nobody doubts, that the children can do a great deal if they unite and try.

Every true New England child loves Faneuil Hall, the Old Cradle of Liberty, not because it is a beautiful building, nor on account of the costly paintings it contains, but because it is a monument of the fact that our fathers struggled for freedom and were successful. If they had not been patriots and heroes, this hall would have been no more to us than any other building, but the words they spoke were backed up by noble deeds and by the sacrifice of many precious lives, and thus they secured for themselves and their children, the blessings of a free government. Let all the boys and girls remember that if we wish our beloved country to remain free and prosperous, they must be as patriotic as the men and the women of the olden times; they must be diligent while at school, or they will not know how to preserve the liberty we have received; and most of all they must be good devoted Christians, or they cannot expect the blessing and help of the God of our fathers.

UNCLE W.

WINE DRINKING IN CALIFORNIA.

Concerning that much disputed topic of the prevalence or non-prevalence of drunkenness in wine-making countries, I perceive that "Irenæus," of the *Observer*, and Dr. Bellows, have been lately giving concurrent evidence to the lenient side. Let us clip for your columns the evidence of one who knows this wine-making State of ours so well, I mean Rev. S. V. Blakeslee, the traveling editor of the *Pacific*. He says: "already wine has become as cheap as milk, and is as freely drunk, till many once sober men are now habitually intoxicated. In one wine-growing neighborhood we were told that young girls seventeen years of age reeled in the streets under the intoxication of pure California wine. One leading man enumerated to us five of his acquaintances who, once noble men, are now to be called drunkards through wine." The people of America will soon have passed the need of going to Europe to learn whether the introduction of wine-making increases or diminishes drunkenness; they will soon have a chance to learn the facts nearer home. Even then, each observer will have to see with his own eyes, and hear with his own ears. Whether we go to Europe or to California, we are apt to carry more of Europe or of California with us than we find on arrival!

Hon. John Bidwell, owner of 20,000 acres of rich valley land on the upper Sacramento river, has joined the Good Templars, (and the church also) has come to the conclusion to stop raising grapes for wine, planting the raisin-grape instead.—*The Advance*.

HOW OUR ANCESTORS LIVED.

The improvement in social comfort and refinement over past ages is strictly shown in the following paragraph.

"Erasmus, who visited England in the early part of the sixteenth century, gives a curious description of an English interior of the better class. The furniture was rough, the walls unplastered, but sometimes wainscoted or hung with tapestry, and the floor covered with rushes, leaving what they could not eat to rot there, with the draining of beer-vessels and all manner of unmentionable abominations. There was nothing like refinement or elegance in the luxury of the higher ranks; the indulgences which their wealth permitted consisted in rough and wasteful profusion. Salt beef and strong ale constituted the principal part of Queen Elizabeth's breakfast, and similar refreshments were served to in her bed for supper. At a series of entertainments given by the nobility in 1689, where each exhausted his invention to outdo the others, it was universally admitted that Lord Goring won the palm for the magnificence of his fancy. The description of his supper will give us an idea of what was then thought magnificent. It consisted of four huge, brawny pigs, piping hot, bitted and harressed, with ropes of sausages, to a huge pudding-bag, which served for a chariot."

POWERLESS GODS.

A Chinese god factory was visited by the Rev Mr. Allen, a Methodist missionary, and when he expressed his astonishment at the familiarity with which the workmen in clay "treated the gods and goddesses of war, wealth, thunder, water, fire, mercy, revenge, they, with the utmost sang froid, replied that they were yet powerless, being destitute of the Ling, or Spirit." Those de-

signed for toys are never endowed with that living spirit, nor are the others until the time of installment as a reigning divinity. At that time, however, they are possessed of the Ling by means of a small hole in the centre of the back, if the idol be diminutive, or a large oblong one in the more august, in which there is deposited pearls, gems, or some of the more precious metals, such as gold and silver of various estimations. The hole is then closed and sealed, the god perfected and henceforth worshiped, as well by his makers as those who are ignorant of his origin. This fact will also assist us to account, at least in part, for the iconoclastic fury of the rebels. They were to despoil and destroy them, not so much because they loved the idol less, but because they loved the gold his back contained more.

REPENTANCE.

A theological student once called on Archibald Alexander in great distress of mind, doubting whether he had been converted. The old doctor encouraged him to open his mind. After he was through, the aged disciple, laying his hand on his head, said,—

"My young brother, you know what repentance is—what faith in Christ is. You think you once repented and once believed. Now don't fight your doubts; go it all over again—repent now, believe in Christ; that's the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room and give yourself to Christ this very moment, and let doubts go. If you have not been His disciple, be one now. Don't fight the devil on his ground. Choose the ground of Christ's righteousness and atonement, and then fight him."

SCRIPTURE ENIGMA, NO. 12.

I am composed of 33 letters.

My 2, 30, 22, 23, 28, 17, is a book in the Old Testament.

My 30, 23, 28, 12, was one of Noah's sons.

My 33, 21, 12, 13, 14, 17, 29, 23, was a wicked city.

My 23, 18, 33, 29, 14, was Sari's maid.

My 2, 30, 18, 25, was one of Jacob's brothers.

My 22, 23, 31, 32, 10, is a pronoun.

My 2, 32, 24, 27, 23, was carried to heaven without dying.

My whole is found in the New Testament.

Answer to Enigma No. 11.

"God is love."

THE SUPPOSED COMPETENCY OF LAYMEN.

BY S. W. COGGESHALL, D. D.

In reference to the question of the supposed and affirmed competency of our laymen for seats in the Annual and General Conferences, I would say that I have been a member of the M. E. Church for forty years, and have a pretty extensive acquaintance with its members and with the exception of some of our local preachers, if they are to be reckoned as laymen, I have never known but two who were well and extensively read in theology, in ecclesiastical history and in church polity; a somewhat thorough acquaintance with which, we think, is requisite for seats in the higher councils of the church; and I do not know that the laymen of other churches are any better off in that respect than those of our own. Time was when Milton, Locke, Sir Isaac Newton and Wilberforce wrote upon theological and ecclesiastical questions; and recently Guizot, the ex-minister of Louis Philippe, at seventy-five years of age, comes out with some powerful and well written volumes on the present actual state of Christianity. But what American layman has ever attempted any such thing, with the exception of Bro. Strong? A brother who gets along very well in the transaction of the business of his local church, as a member of its little Quarterly Conference may find himself most sadly at fault and in a most awkward predicament when he attempts to transact business for one hundred and fifty churches, as in an Annual, or to legislate for eleven thousand, as in a General Conference. And some of them have already found out this fact. American laymen have pre-eminently distinguished themselves in all departments of secular life. But where is the man who has pre-eminently distinguished himself, usefully and wisely, in ecclesiastical legislation and management? If there is such a layman in the United States I should be pleased for any man to point him out. With some knowledge of the matter, I will say that the only way in which they have distinguished themselves in this line, is by the whipping and hanging of Quakers, the whipping and the imprisonment of Baptists in the colonial period of New England history, and in fining, imprisoning and persecuting Methodists at a later period. The advice of the apostle, I think, is eminently applicable in this case, "Let every man abide in the calling wherein he was called."

Our laymen and the Quarterly Conferences already possess great and irresponsible power, as they have control of the finances of the church, and these are often now considerable, they not only virtually rule both the congregation and its pastor, saying whether the wholesome and scriptural discipline of the church shall be enforced, or whether it shall not; who shall come, who shall go, and who shall stay; but they also make their voices most potently heard in the Annual Conferences, earnestly protesting against this class of men, and as earnestly demanding the services of another class, with sundry threats interspersed in case that both protests and demands are not heard. And in the General Conferences their voices are equally potent. And yet, these Quarterly Conferences are unscriptural bodies; at least they are wholly unknown to the New Testament. We there read of "churches" and of "pastors;" and these are of God's making and of God's appointment. But we do not read of "leaders" and "stewards," of "Quarterly Conferences" and of "official boards." Of whose making are these, therefore? Of the preachers' making, I suppose, originally; and who made them as "helps," assistants in the government of the church, and not as the rulers of both themselves and the congregations. I respectfully submit to the church, that these irresponsible bodies, unknown to the New Testament, have power enough already.

But now they seek for themselves a representation in both the Annual and General Conferences, for it is mainly from them, and not from the people, that this agitation comes, and thus to complete their reign over both the people and the preachers. The whole thing is a wanton and unscriptural usurpation, fraught, as we believe, with infinite mischief to the Methodist Church. As servants of the people and as "helps" to the preacher, the "official" brethren are of great and immense utility. But from their rule, with all their money power, both individual and corporate, may the "good Lord deliver us." I submit, that this thing has gone far enough already.

Again, if we vacate the seats of one half the General Conference as now constituted, do we expect to fill them with wiser, abler and better men than those who now occupy them; for otherwise what gain do you make? The idea is perfectly preposterous. Or, if you compose the Annual Conferences one half of laymen, will this add learning, talent, dignity and executive and forensic ability to those bodies? It appears to me that nought but a measureless pride and a measureless fatuity can originate such an idea. Must we consider knowledge and experience in religious matters, as possessed by the preachers, as disqualifications for seats in Conference? Verily it seems to me that we must regard in this case a knowledge of ecclesiastical affairs, needed, in order to seats in our Conferences, like Dogberry's "reading and writing, to come by nature."

Have any ever noticed the vast difference that exists between the Conventions and Associations of the religious bodies in which lay delegation is admitted, and a Methodist conference? The former, perhaps with a layman in the chair, and the ignorance of the forms of business, the hesitancy, the timidity and the want of interest which they display as contrasted with a Methodist Annual or General Conference with a bishop in the chair, and brethren around him whose lives are devoted to their one work? Is it this forensic, this executive and administrative ability of Methodist Conferences, composed as they are entirely of ministers whose whole lives are devoted to sacred studies and to ecclesiastical affairs, which have given them their superiority to all others. And now, are we to destroy this superiority by introducing an element of weakness, for such the lay element would prove. God forbid.

There are spheres of Christian labor in which laymen, yes, and women too, can be eminently useful and blessed of God, in connection with their pastors; and that is as class leaders, exhorters, local preachers and Sabbath School teachers; and to this Christian work the Methodist Church has ever called its people, above all other Protestant churches in the world; and to this co-operative work she still calls more than come.

Another sphere of eminent usefulness and honor in the church, is that of its members who give of their money for the erection of our churches, the support of our missions and the founding and endowment of our schools of learning. And no one shall exceed me in love and admiration of those opulent brethren who give liberally and generously of their wealth for these useful and worthy objects. I hold them in especial honor. But they mostly control their own funds, and all the business relating to them may be done, and is done, outside of the Annual and General Conferences.

Our people feel under no obligation to educate us as the government educates the officers of its army and navy, and in the like generous manner. All Methodist preachers have educated themselves, in whole or in part. They feel also under, and recognize no obligation to pay us, except so far as they please; and if there is a deficiency nobody is responsible for it; though in some instances noble and generous men step forward to make it up voluntarily. Though the people have virtually contracted to receive such preachers as may be appointed to serve them, by the constituted authorities of the church, as the preachers likewise have agreed to go to the fields of labor assigned them, and without which our itinerancy could not be held together for a day; yet, in fact, the people feel under no obligation to receive us except they please. If they please to turn covenant-breakers, and to make "their right hand a right hand of falsehood," and to refuse to receive a preacher appointed to them, and thus subject him to disappointment, to loss, to humiliation, and his helpless family to sorrows of which a layman has no idea, perhaps periling his connection with the work of God, as we have known, there is no redress. And though they thus grossly trample upon his "vested rights," there is no earthly tribunal to call them to an account. The case, however flagrant and grossly cruel and unjust, yet must lie over for final adjudication to the judgment of the great day. And in the mean time, the preachers put themselves upon their best behavior in the presence of their masters, and try to do better next time.

In view of all these facts, it is thought that the laymen of the M. E. Church have as much power as they can usefully employ and as is safe for the church, and I most fully agree with Dr. Barrows, in an able article upon this subject in THE HERALD of Oct. 24th, 1867, that the Methodist itinerancy already has as great a strain upon it as it can possibly bear, and that any addition to it might be attended with disastrous results appalling to all concerned.

One of the misfortunes of Protestantism has been the degradation of the most of its clergy. Not only from the necessity of the case, have they been excluded from all offices of honor, of trust and emolument, from the avenues to worldly wealth and distinction, and consigned to stipendiary poverty, but those spiritual powers and functions which especially belong to them by divine right, have been ruthlessly invaded by laymen. This has been one grand cause of the want of greater success in the Protestant churches and of the inefficiency of their clergy. Dignitaries in the State churches, and a few popular, successful and fortunate men in the voluntary churches, may escape the pain and humiliation of this fact; but in the case of the great mass of the rank and file of the clergy, the iron has entered into their souls. The publication of a few "Shady Side" stories illustrative of this fact a few years ago, created a great sensation in the religious world. But a tithe even has never been told and never will be. One of the very causes of the utter failure of the lay representation succeeding bodies from our church, is the legitimate result of the action of their own principles upon the ministry in their degradation.

It places them perfectly under the feet of the lay members, where some wish to have them, and thus their moral influence is lost, their spiritual functions neutralized, and all their preaching and praying of but little account. Their condition is pitiable in the extreme.

I do not accuse the brethren engaged in this lay delegation movement of an attempt to degrade the ministry, already sufficiently so; but I well know it will be the inevitable result, and that Satan, the great enemy of us all, so intends it. I perceive that for the most part, brethren of a certain class, only, are engaged in this agitation. But thousands of us of other experiences too well know the tendency of the thing, and we beg them to forbear.

OUR BOOK TABLE.

MEMORIES OF OLIVET, by J. R. Macduff, D.D. Robert Carter & Bros.

The seed-grain of travel and study grow in this work to a pleasant harvest. Olivet the sacred, is first described in its present aspects, and then as the scene of Scripture incident. David's sad ascent, the feast of the tabernacles, which he says was celebrated along its sides, its solemn counterpart the sacrifice of the red-heifer, symbol of death and atonement, with those connected with the real centre of the symbolic joys and sorrows, the Victim and Victor Divine. The story is animated and learned, and full of devotion. No heart can fail of being strengthened and blessed from its perusal.

THE GROUND AND OBJECT AND HOPE FOR MANKIND. Four sermons preached before University of Cambridge, in November, 1867, by Rev. F. D. Maurice. Boston: Wm. Spencer, pp. 84.

A little but fruitful volume. The Hope of the Missionary, of the Patriot, of the Churchman and of Man are the separate themes. Of these the second is the most eloquent.—"For the hope of Israel I am bound with this chain." Paul's enthusiasm for his country is burning limed. The hope of the missionary, a far greater expression of Israel's hope is less forcibly presented, though it is far from weakly done. The hopelessness of heathenism and the revelation of the "God of Hope" are its burden. Well does he rebuke all dogmas about education and culture as prerequisites to the success of the gospel.

"Do we not half suspect that the God of hope cannot impart his Gospel to idolaters in one day, unless we can first convince them that our Scriptures have an authority which does not belong to their shasters? O, my brethren, is the history of our conversion nothing to us? Did our ancestors pass through a discipline of Scripture proofs and evidences before they turned from powers of evil and darkness to the God of hope? Was it not the acknowledgment of his name, of his salvation, which raised the Scriptures from dead letters into living words? . . . Did not those who had believed that Christ was indeed the image of the invisible God, that in him dwelt the fullness of the Godhead bodily, find in every psalm of hope and thanksgiving the witness of the God whom Christ had revealed? There was no balancing of proofs as to the divine origin of the Hebrew or other books. They expressed the wants, the anguish, the despair of men in the West, as they had expressed the wants, the anguish, the despair of men in the East. They declared in whom the men of the West like the men of the East might hope when their wants were most pressing, their anguish keenest, their despair most incapable of being banished by any charms. And so coming, with all their national costume about them; they moulded the thought, the literature, the art of modern Europe."

Though there is a lack of spiritual force in his words, the weakness of the Broad Church men in grasping and high advancing the standard of salvation, there is much that is fervent, more than usual that is orthodox.

A FRENCH COUNTRY FAMILY, translated by Mrs. Muloch Craik (Harpers Bros.), is a very pretty story of what to most Americans and Englishmen is considered an unknown thing—a French home. It shows that we have erred in calling Paris France, as foreigners do who find American life in New York hotels. The story is full of childish sport, study, work, the same in France as everywhere else. Our boy and girl editors of the children's literature pronounce it "splendid."

THE BIBLE RULE OF TEMPERANCE, by Dr. Duffield, is a small but most timely book, published by the National Temperance Society. It examines the whole subject thoroughly, and proves that the use of fermented liquors is never approved as a beverage in the word of God, and that alcoholic wines ought never to be used at the sacrament. Every minister, especially Senator B. F. Clarke, ought to read it, practise it, preach it. If the Bible enjoins prohibition, then ought the Church and the State.

LA LITTÉRATURE FRANÇAISE CONTEMPORAINE, a collection in prose and verse from the best writers of the 19th century. New York: Leypoldt & Holt.

EASY FRENCH READING. By Prof. Fisher. New York: Leypoldt & Holt.

These are admirably adapted for the French student. The selections in the former are from a number of the best modern authors. The latter will prove a great help to young beginners, as it contains translations of the principal words, a progressive development of the form of the verb, a brief French grammar, and other useful information.

WAVERLEY. The Appletons of New York are publishing a cheap edition of Waverley in the same style as their edition of Dickens. No one need be without Scott who can afford twenty-five cents for such handsome volumes.

"THE CHILDREN'S FRIEND," and "THE BAND OF HOPE REVIEW" are for sale by A. Williams & Co., 100 Washington St.

The Reprints for January.

The London Quarterly opens with an eloquent article on Scott, excusing itself for not previously discussing his career because that Lockhart his biographer was its editor. A strange reason. For if Lockhart could write seven volumes of his life, he could twenty pages. Its days of mourning for editor and author are ended, and it gives a summary of his life and labors, confining itself chiefly to incident, yet well remarking that the decay of his popularity or its replacement by baser novelties "is a great public misfortune."

"When we find such great works as 'Waverley,' 'Guy Mannering,' and the 'Antiquary' cast aside in order that young ladies and young gentlemen may break their hearts over the

sorrows of bigamists and adulterers, we confess that the impression made upon our minds is not very flattering—we do not say to the tastes, but to the moral sense of the age."

One reason of this decline may be the anti-democracy of Scott. No republican sentiments find encouragement in his pages. He was, as is this Quarterly, a great worshiper of rank. Had he had a little more love for mankind, mankind would have a little more love for him. The "Queen's Book" is fulsomely lauded; "Private Confession in the Church of England" is acknowledged and condemned; "Guizot's Memoirs," commended, but especially Guizot himself; "The British Museum" historically and scientifically sketched. A curious paper follows on longevity, giving many instances of a tenure of life as tenacious as Mr. Stanton's tenure of office. "Phœnicia and Greece" is a very interesting historic study of the mutual relation of these peoples, while "Church Progress" and "Ireland" are looked at through the usual green and narrow Tory Spectacles. Learned, vivacious, and very old English is *The London*.

The *Edinburgh*'s essays Philip Second, the most beheaded king to-day. Froude, Motley, Prescott, Kirk, try their colors on him. He bears strong pigment. This episode confines itself to his treatment of his son, Don Carlos, whom he truly murdered. "Oysters" follow Philip, a more delectable dish, well served up, though English bivalves compare poorly with American. "Tyndall on Sound" is learnedly dissected, and Sir Philip Francis for the hundredth time proved to be Junius. "Recollections of the Grand Army" and a puff for the Queen's Diary that no English critic dare censure, concludes a good number.

The *Westminster* begins at last to fear the people. It has hitherto doubted only God and Christ. A lower infidelity has now got hold of it. "Dangers of Democracy" it begins with, and rightly paints the peril of the coming era. Democracy is as bad as Kingship unless Christianity inspire it. In its fear it cries out for "the religious teachers to develop for the whole nation one grand moral life." That is what these teachers have long labored to do against the fiercest hostility of *The Westminster*. How strangely sounds this appeal from its lips. "The national spirit is this day cast into the crucible. It rests with you whether it comes forth a weltering mass of corruption or an eternal jewel fitted for the Master's use." True, it spoils all this confession by requiring these "religious teachers" to abandon what it is pleased to call "your speculative tortures, your greedy proselytism, your zealous inquisition of the souls of men." This very zeal can only awe the morals it feels the people must have, or the nation perishes. A new heart alone can make a new nation. "Physiological Psychology" opens with this quaint quotation: "A man's body and a man's mind are exactly like a jerkin and a jerkin's lining,—rumple the one and you rumple the other." It well illustrates this, but like all its naturalistic efforts generally, goes too far, and almost makes the cloak's lining less than the cloak. "Two Temporal Powers," shows England's Irish Established Church identical with the Roman intrusion into Italy, and that both must fall. Some of its statistics are striking. The Protestants of Ireland in 1872 numbered 300,000; the Catholics 800,000. In 1861 the former were 1,293,762, the latter 4,505,264. Of this almost 1,300,000 Protestant, less than 700,000 belonged to the Established Church while on this half of the Protestant and eighth of the whole population, over two and a half millions of dollars were expended by government taxation. It properly demands the abolition of this injustice. Ireland must be converted by a free gospel freely proclaimed. "Extradition," "Electricity," "Abyssinia" and British India are all well treated. "The Contemporary Literature" is as usual bitterly anti-Christian.

Books and Pamphlets Received.

Sooner or Later. By Shirley Brooks. New York: Harpers.
Three Little Spades, &c. New York: Harpers.
The Sabbath School Index. By R. G. Pardee. Philadelphia: Garrigus & Co. For sale by N. P. Kemp, Boston.
Heath and Anthracite. By Dr. Derby. Boston: A. Williams & Co.
My Husband's Crime. A Novel. By M. R. Housekeeper. New York: Harpers. For sale by E. P. Dutton & Co., Boston.
Sheer Off. A Tale. By A. L. O. E. New York: Carters, Gould & Lincoln, Boston.
Into the Light; or, the Jewess. C. A. O. Boston: Loring, Publisher.
The Visitor's Book of Texts; or, The Word Brought Nigh to the Sick and Sorrowful. By Rev. Andrew A. Bonar. Fourth Edition. New York: Carter & Brothers.
The Plan of Redemption by our Lord Jesus Christ. Yarmouth, Me. Sold by I. C. Wellcome.
American Notes. By Dickens. Philadelphia: Peterson & Brothers.
Littell's Living Age. Boston: Littell & Gay.
Carlyon's Year. A Novel. New York: Harpers.
Putnam for March.
Little Dorrit. Peterson's Edition.
The Bible Doctrine of Immortality. By Hiram Mattison, D.D.
Life of Oliver Cromwell. By C. Adams, D.D. Illustrated. New York: Carlton & Porter. For sale by J. P. Magee, Boston.
Barney's Ranges. Appleton's Edition.
Old Fritz and the New Era. By Mulbach. New York: Appletons.
For sale by Nichols & Noyes, Boston.
The Weaver Boy Who Became a Missionary. By H. G. Adams. New York: Carters. For sale by Gould & Lincoln.
Fourth Annual Report of the Board of State Charities of Mass. Boston: Wright & Potter.
The Bible Rule of Temperance. By George Duffield, D.D. New York: National Temperance Society.
The Elements of Physiology and Hygiene. A Text Book for Educational Institutions. By Thomas H. Huxley and W. J. Youmans. Illustrated. New York: D. Appleton & Co. For sale by Lee & Shepard.
Waverley. Appleton's Cheap Edition.
Lady's Friend for March.
Old Curiosity Shop. By Dickens. Peterson's Cheap Edition.
Ivanhoe. By Sir. Walter Scott. Peterson's Cheap Edition.
Old Curiosity Shop. Appleton's, New York.
R. I. Schoolmaster, for February.
Sunday School Teacher for March.

W. BAKER & CO.'S BREAKFAST COCOA.—This extract of Cocoa is, by a peculiar process in its manufacture, which preserves the Theobromine and nutritive portion, rendered about double the strength as commonly prepared. It yields a delicious flavor, which by this process is fully developed, and is an easily digested and thoroughly wholesome Cocoa. The indigestible properties having been removed, no sensation of heaviness will follow its using.

FURNISHED HOUSE IN AUBURNDALE.—See advertisement in another column. This locality is one of the healthiest and pleasantest in the State.

THE HERALD.

TERMS, \$2.50 per year. Clergymen, \$2.00—in advance.

TO READERS AND CORRESPONDENTS. All leading articles, not credited to other journals, are original. Articles published with the names of the authors are not necessarily expressive of the view of this journal.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

LOVE UNTO THE END.

It is one of the marvels of the age that more than ten thousand churches annually submit the question as to who shall be their pastor, and almost as many clergymen equally submit the question as to where they shall labor to the absolute and irreversible decision of one man. Nine of these men eminent of gifts have the sole power of making arrangements, the most vital and sensitive of any not purely personal and domestic to which we can be subjected. In fact in the case of the ministry they deeply involve their personal and even domestic existence. Yet this system, seemingly so harsh and actually so sacrificial, is cheerfully entered by millions of people; has already existed and steadily grown for over a century, until at last it embraces in its range the largest number of churches, members and ministers of any church in the land. Through its additional sacrifices of poverty and persecution thousands of ministers have lived and labored, and passed to their everlasting reward. To-day, while much of this extra and extraordinary sacrifice in some places has ceased, there still abides the real central consciousness on the part of preacher and people that they have each surrendered large private rights for the general good.

This hour of separation is about equally divided between the spring and the autumn. One half of them make the changes with the coming of the year, the other with its going. At this time the closing up of relations of the deepest and tenderest nature is transpiring along the whole Atlantic slope. From Maine to Florida pastors and people are feeling the emotions that Paul and the Ephesian brethren experienced when they met at Miletus, on the borders of the Great Sea, and fell on each other's neck in sorrow and love unspeakable. Some of the churches that practise only an illegitimate itinerancy speak of this arrangement as breeding only shallowness of thought and feeling. But not so they feel who have enjoyed its benefits and borne its burdens. They are sensible of yet closer affection often than more enduring relations can create. The ardor of devotion of the minister to his people, and of the people to their minister, is the greater because of the brevity of their legal oneness. The long and slow processes of acquaintanceship are changed for immediate and heartfelt greetings. They love at first sight, but they do not cease to love when called to part. The most affectionate of our hymns is the burden of their souls in those hours:

"When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

The separation is more sad and affectionate than is usual in other churches. As they stay their appointed time, there is no ground in their departure for heart-burning, and therefore the kindest and warmest feelings usually possess all souls. The preacher having loved his own, like his Master, loves them unto the end. He yearns over the salvation of all who have hung upon his word. His heart melts over that steady attendant and liberal supporter who still refrains from the giving himself openly to the Lord. He rejoices in the spiritual prosperity of the faithful, sympathizes with the buffeted disciple, weeps with those who have clasped their dead in their arms and vainly prayed that they might not be required to drink the cup which their Father has given them. They have delighted in the happiness of the youth and children of the church, and especially rejoiced when they have come forward in the act of consecration and received the dews of sacred baptism on their sunny brows. Responsive have been these feelings. The aged have hung on their anointed lips. The unconverted have felt the force of their warm appeals, even if they have refused to conform to the divine requirements. The active supporters of the church, men and women, have upheld him with their means, their prayers, their exhortations, their faithful presence and participation in every word and work. The general public have acknowledged their sanitary presence. The youth have given them joyful greetings, and

"E'en children followed with endearing wile,
And plucked his gown, to share the good man's smile."

All this is to end. Sorrow fills their hearts. In the

country church, simple but sacred, with its small but earnest company of worshippers, in the yet smaller congregation gathered in the little school-house or the farmer's kitchen, in the larger village church, in the city's temple, spacious, costly, magnificent sometimes, and filled with crowds of every class, through dense and sparse populations, in Borean and torrid climes, one feeling possesses in all hearts: "Our preacher is going to leave us." He may have had large or limited success. He may have toiled all the night of the year and caught nothing. He may have had such full nets that they have broken, and he could not gather up all that had come into them. He may have had conflicts or continued peace in his Zion. He may have been less popular than elsewhere, or more popular. He may have stayed the utmost limit of the law, or a single year. Whatever the varieties, pleasant or painful, of his experiences, he has the assurance that in this hour many hearts turn toward him; that the word he has preached will not return to God utterly void; that his influence will be felt after he has gone, and that not a few in that day will arise and call him blessed.

We know the heart of the itinerant. We appreciate his wandering condition. His sacrifices are greater than those of any other order of ministry. And yet his pilgrimage is not in the wilderness, but in Canaan. He moves like the prophets Samuel and Elisha, from Gilgal to Bethel, from Bethel to Shiloh, from Shiloh to Migdol, from station to station of equal excellence. Brethren await as affectionate as those that dismiss him. As good a home as he leaves is already prepared for his reception. The same zeal for God which has responded to his zeal, is burning on that altar to which his steps are tending. The same kind of disciples are ready with their sacrifices, from oxen to turtle-doves, according to their several ability. Shiloh has as warm-hearted brethren as Bethel; the hill-country station of Rama is as pleasant a spot, with as liberal worshippers as the fertile plains of Gilgal; the country altar of Carmel is as delightful in holiness, brotherly kindness, and every other excellence as the temple and the capital where, like Zechariah, he may have had his turn in the order of service. All are yours, and ye are God's. Let our churches and ministers separate, if such is the ordinance, in love. Let prayers for their mutual prosperity constantly ascend. Let each accept the future without fear or regret. "All roads lead to Rome." Every path of the itinerant leads to heaven. Whether it passes through city or country, over rough places or smooth, amid richness or poverty, it winds ever on and up. Its best or meanest conditions will be alike valueless and forgotten when we behold the celestial city and enter into the joy of the Lord. What cares Caesar whether he fights Northern barbarians or Southern luxury, English savages and Gallic swamps, or Greek culture and Asiatic pomp, Boadicea and Cleopatra, Belgium and Athens, Ariovistus and Pompey, all are but stepping-stones alike indifferently trod on his triumphant march to the capitol and crown. So should the Christian minister, a greater than Caesar, disregard all these petty matters while his eye is fixed on the glory that shall follow. St. Paul held Corinth and Antioch in as light esteem as Melitus and Galatia. He loved all alike, he loved all as essential to his progress to his last and only real home, the city that had foundations, whose maker and ruler is God. May all his successors enjoy his feelings and attain to his reward.

"OUR BRETHREN, THE GLORY OF CHRIST."—Paul.

The old painters encircled the head of Jesus with radiating rays of light called an Aureola. This custom may have arisen from the early representations of the infant Christ with the Star of Bethlehem over his head. But the most dazzling light is a very inadequate symbol of his real glory. This involves more than the splendence of his countenance on the Mount, more than his miracles, even the greatest in view, of which he said to the weeping sisters, "If ye believe ye shall see my glory"—more than his priestly offices, his kingly majesty, his Divine Sonship, and his titles of Supreme Divinity. Glorious was he in his resurrection and ascension, and glorious will he be when he shall descend upon his Judgment Throne. But a higher glory was revealed to the spiritual perspicacity of John, eclipsing the glittering raiment, and the transfigured person—the glory of his moral character, "full of grace and truth." His piety, his sinlessness, his unselfish love, his spirit of sacrifice, his humility, are the out-beamings of his true glory. This at last has attracted the eyes of men of mere literary culture, and has recently called forth a marvelous species of literature—one of the most hopeful signs of the times—the literature of the person and character of Christ from an esthetical and philosophical point of view. The inquiry is simultaneously arising in the minds of many persons who have no spiritual sympathy with Christ, but who,

as men of taste, criticise his character as they would a masterpiece in painting or sculpture. How came this wonderful character into the world's literature? They are beginning to see how utterly do all skeptical theories fail to solve this greatest literary problem. The hypothesis of imposture on the part of the evangelists requires of the world belief in a greater miracle in the art of poetic creation than all the miracles of the New Testament. For if the four evangelists fabricated the character of Jesus out of their own imaginations, then can any four stone-masons with trowels and cobble stones build the milky way which nightly arches the heavens. While the mythical hypothesis that the supernatural in the life of Jesus was the outgrowth of the strong Messianic feeling of the Jews, amid the splendors of the Augustan Age, is about as reasonable as the supposition that the character and official acts of Abraham Lincoln, especially his emancipation proclamation, are a mythical outgrowth of the intense patriotism and love of liberty in the bosoms of southern slaveholders. But we do not purpose to construct an argument for the Christian evidences, but to present the dignity of the character and calling of Christians, who are styled by Paul "the glory of Christ." The Sun of Righteousness is no longer seen by mortal eyes, but his glory is seen in the moral radiance of his disciples, as the sun after setting is still seen by the dwellers in the vales, in the refugence which gilds the mountain peaks. So long as Jesus moved among men he was an incarnate conscience, a perpetual rebuke to the sinners, a back ground of light heightening the enormity of his iniquities, confronting "the dark shape of what he is with the bright ghost of what he might have been." This ideal of perfect spiritual manhood, which it is the office of the Holy Spirit to present to every sinner, is the character of the sinless Son of Man. But the very divineness of the model renders it less effective as a standing reproof to wicked men. They say Jesus is divine; in his very nature there inheres supernatural power to resist sin. Show us a weak man like ourselves inheriting our sinful proclivities, limited by our infirmities, and yet wearing a spotless robe amid the pollutions of earth, and we will believe that there is a supernatural power in Christianity. There is reason in this demand, and the gospel makes provision to meet it, in the transfigured characters of all true believers in Christ. They present the rehumanized character of Jesus, an imperfect but more practicable model. For all genuine Christians are proofs of the possibility of holiness in beings of imperfect moral organization. "Our brethren are the glory of Christ." His character portrayed in the gospels is not so scathing a rebuke to the wicked man as that character reproduced in the life of his next door neighbor. Bad men instinctively feel this. They make less opposition to the purity of Christ than they do to that of Christians. The holy man is a more pungent reproof than the holy God. Christ is on a plane above them, the saintly man is, by nature, on a level with them. Hence sinners throw more stones at Christians than they threw at Christ. Indeed they are free to eulogize his character which is so much above them that they feel no obligation to imitate it, while their neighbor's victory over sin stings and upbraids them, showing that a saintly life amid human temptations and infirmities is possible, and therefore binding upon themselves. Hence there is a logic in the life which never fails, though the logic of the lip may falter. There is an eloquence in a saintly character far transcending the eloquence of tongues. Here is a pulpit broad enough for the whole church to preach from. Here is a candlestick for the support of every light which the Holy Spirit has enkindled on the earth. Here the laity as well the ministry may represent the Head of the church—a species of lay representation of which we can never have an excess.

Let every Christian study the prayer of Christ for his disciples—so tender, so simple, and yet so sublime as to demonstrate the divinity of its author—and he will learn that that wondrous outpouring of supplication from the bosom of the Son in the ear of The Father, is all directed to one end—that I may be glorified in them in order that the world may know that thou has sent me. In Christian apologetics, a holy church is the culminating argument.

ONE CHURCH.

We have set forth a few reasons why the current now setting towards a dismemberment of the Methodist Episcopal Church should be stayed. Our words already are seconded by *The Central Advocate* and *The Methodist*. In a stirring editorial the former says:

As to Missionary Bishops and Missionary Conferences, personally we don't believe in either. We go for enough bishops to do the work in Europe, Asia, Africa and America. We never liked the restrictions upon Mission Conferences and deeply regret that our Conferences in foreign lands are not to be represented in our General Conference. The suggestions of Bishop Morris are entitled to the greatest respect, and, in the main, we agree with him, but do not see the necessity of

setting up independent churches in foreign lands, nor of making any kind of bishops except such as we have always made. We believe that Bishop Roberts could labor very usefully one or two years in the United States, and we are in favor of striking out any restriction which now disables him. We confess to an earnest desire to see the Methodist Episcopal Church remain intact at least another hundred years, and to this end we would hold all to one common centre, and bind all together in Christ Jesus. The nations must come closer together, and it may be a part of the mission of Methodism to assist in bringing on the joyous reign of universal peace. German Methodists, English Methodists and American Methodists must shake hands with Chinese Methodists.

Equally broad are the views of *The Methodist*. It says:

"To us it seems abundantly clear that the Methodist Episcopal Church might, with as much propriety, leave New England without Episcopal supervision, in a direct way, as California, and California as Germany. Wherever the church establishes herself, she should plant herself as a whole. The beginnings of a mission, indeed, may be the work of one man, or a few men; and might be (as they may have been) started without church authority at all. But wherever the church finds that she has work to do, that the door is open, and decides to 'go up and possess the land,' she should go with her full equipment, not stripping herself voluntarily of any part of her power. The church, according to our view, has no right to limit her life by national bounds, to cast off its children in foreign lands as soon as they are able to stand alone.

This position will be confirmed by every consideration of wisdom. We have shown how it harmonizes with the home feelings of the missionary. If they are made full Conferences, with delegates to the General Conference, not a murmur for separation will come, but a unanimous protest against division. Again, union is strength to them. Their little one becomes a thousand, and their small one a strong nation, if they are a portion of the whole church. But if cut off, they are utter and unceasing weakness.

But this perpetuated oneness has other and stronger grounds for its support. It will be consistent with the craving for unity now possessing all churches. The Pan-Anglican Council was a wise movement in this direction. It sought the unity of the Episcopal Churches of English origin, despite the more than Chinese walls of the English Establishment. It will have a marked effect on that branch of the church of Christ. It is already in all other branches. To-day there is a talk of a Pan-Presbyterian Synod at Edinburgh; and Baptist, Congregationalist and Methodist are full of like plans and prognostications. Shall we in this present passion for unity begin a plan for a great and growing disunion?

But this union is necessitated through the union of our enemies. The Pan-Anglican Council was compelled by the Pan-Papal Councils. The Roman Church knows nothing of State lines. The Greek Church is equally oblivious. These two oldest churches, that with all their heresies still hold fast to some of the ideas and usages of the apostles that established them, cleave with unerring instinct to the doctrine of unity. We meet that great Roman antichrist everywhere. We meet always. It confronts our missionaries in India, China, South America, Africa, and in our own land, and always with the same aspect and in the same strength. We must oppose them with an equally solid front. God has raised up the Methodist Episcopal Church to cope with his greatest enemy. She can do it only by imitating the wise tactics which were stolen from the Founder of the church, and with which centuries and races have been so successfully ruled.

Again, we must do it as the American Church. America will subdue the world to its ideas. The American Church must subdue the world to Christ. Her power is already possessing all nations. Her naturalized citizens have had their allegiance recognized by Prussia, the most military of nations, and hitherto most hostile to this principle. Her ambassador is chosen to represent the greatest of Heathen empires at every Christian court. Her democratic policy has destroyed almost every ancient dynasty in Europe, has made universal suffrage the law of France, Germany, Holland, Italy. It has already changed the source of British power from the nobles to the people.

With this wonderful and vastly increasing influence her church should keep pace. We should to-day have missions in Italy, in Greece, in Russia, in France. Their peoples will hear the voices of our preachers more readily than those of the British Church. They know America, love her, long for her, and will more readily listen to her sons than to those of any other nation. We should not abandon this tremendous call of God.

Still more, it will give our missionary work far greater dignity and influence than it can otherwise attain. A brother by going to California does not separate himself from this church, or from the honorable ambitions that naturally possess him. Let him go half the distance the other way, and he loses all chances of preferment. The Missionary Bishop of New Zealand was lately made the Bishop of Litchfield, with a seat in the House of Lords. What show under our present system has an India or German missionary to a bishopric in our church? The Wesleyans do better than we. They have missionaries in their legal hundred, and more

than once in their presidency. We might remedy this in some cases by our home Conferences electing as delegate a member of their Conference stationed in foreign fields. But it is far better to give these Conferences full power, and let them send their own delegate. These delegates will then be eligible to all our church honors, and the missionary work no longer be a separate and inferior field where the ministers sacrifice just aspirations, but a part of the great church, success in which, as in the perilous movements of great armies, is sure to win the laborer higher honor. The Roman General who subdued Barbarians had his triumph at home. McKendree wrought mightily for God in Western wildernesses, and thus became Bishop overall the Church.

Lastly, we need one church for our home work. To-day, we have Germans in America as well as Europe. We should have a bishop for both fields. Our colored brethren here are, far more numerous than they are in Liberia. A bishop of their hue will wonderfully remove the prejudices that still afflict the church, and tend to her great advancement in our own land. The Chinese are in California, and need missionaries as much as in their own land. Bishops should be elected acceptable to all the work, who are also especially fitted for these departments. Dr. Nast or Jacoby should be made full bishops. Bishop Roberts should be endowed with full Episcopal powers. Dr. Wentworth, Maclay, Butler, or some one conversant with the Asiatic work, might be elected with a view to our whole work in California, as well as in Asia. Or whatever bishop is elected, should have a quadrennial supervision of these departments, and be expected to spend much of his time in their bounds. But whatever be the mode of developing our church, let its unity be faithfully preserved. Let no hand sever the bands of our unity. Let us hasten to remove that restriction in our title where the sagacious *Southern Advocate* has already detected our weakness, and proposes to outflank us, suggesting that their church be called the Methodist Episcopal Church in America, in distinction from ours, which is entitled the Methodist Episcopal Church in the United States of America. This bar is like that of "Roman" in the Papal Church. Only theirs limits its title; ours, some think, limits our jurisdiction. Let it be abolished, and stand forth THE METHODIST EPISCOPAL CHURCH, knowing no land or kindred or tribe or tongue; the most efficient, united, extensive and successful of all the organisms of our holy Christianity.

THE NATION'S BANE.

How horrible used to be our statistics when we rolled up those dreadful columns marked "slaves." How horrible were the incidents of that condition, the fires breaking forth in crevices here and there of that black-capped volcano of sorrow and death. Those fires are put out. The few spirts of flame that now and then shoot up are but the brands of an expiring conflagration. Congress is now stamping out the last embers with the constitutional extinguisher—Impeachment.

But this fire subsiding, only reveals another more extensive and hardly less horrible. Hercules work is that of every man and every age. One hydra-head smitten, another must be struck. Intemperance covers the land broader and deeper than slavery has done. The freedman to-day is spending more for whisky than for education or religion. The whole nation is mad for rum. German, Irish, American, west, east and south, black and white, one wild demon possesses the land. How costly and general is this passion the following presentation by Rev. Mr. Babcock, Agent of the New Hampshire Temperance Alliance, will set forth. Let every Christian and philanthropist read, ponder and pray over this great sin and the duty it demands of them.

"I have been moved with deep concern for the future of our beloved republic as I have studied that portion of Mr. Wells' recent report that relates to the traffic in liquors in the United States. These figures tell us very plainly that the people of this country use intoxicating liquors very extensively. We have been accustomed to use some very large figures in our illustrations of the awful business of liquor-selling, but this report shows that we have underrated it by millions of dollars. Boston alone, expended more for drink last year, than Mr. Evans in his testimony before the Legislative License Committee charges to the entire State of Massachusetts for 1864. Under the heading 'Distilled Spirits,' our commissioner says, 'Of the various available sources of internal revenue, that of distilled spirits ranks first in importance.' He puts 'the amount of distilled spirits produced in the United States immediately prior to 1861,' at about 'one hundred millions of gallons per annum (the quotations are his own). 'After that year,' he continues, 'the production greatly declined; first, by reason of the substitution of the cheaper distillates of petroleum in the place of burning fluid

for illuminating purposes; and secondly, on account of the tax.' He thinks the consumption for drinking purposes only suffered a temporary check on account of the tax, and 'is now greater than at any former period.' 'The present production' of this class of liquors 'is undoubtedly about fifty millions of proof gallons per annum.'

"The amount of revenue collected on them for the fiscal year that closed June 30th, 1867, was \$29,151,339.78, or less than one third of what it should be. The government has been defrauded out of nearly \$75,000,000. Of fermented liquors Mr. Wells says, 'statistics . . . indicate that the production and consumption of malt liquors are now increasing at the rate of from ten to fifteen per cent. per annum.' The amount of revenue collected on this class of liquors during the last fiscal year was \$5,819,35.49.'

"The amount of trade carried on by wholesale and retail liquor-venders in the United States and Territories during the last fiscal year is yet more startling.

"The wholesale liquor business of the several States and Territories aggregates \$609,278.50. The retail, \$1,483,491,865. This enormous retail trade is over \$2,000,000 more than one eighth of the whole business of the country, wholesale and retail. Massachusetts has a retail liquor business, according to this table, of \$27,979,575, New Hampshire, \$12,629,175, which is \$1,874,478 more than one fourth of the entire wholesale and retail trade of the State; the whole being \$52,391,178. There are States relatively worse than New Hampshire, but she is bad enough. The city of New York has a trade of \$68,506,155; Boston, \$9,945,255; Providence, \$10,234,245; Newark, N. J., \$13,994,917. The city of Boston alone retails more liquor than the whole State of Maine, which sells what only brings \$8,257,015. The total sales of merchandise in Maine amount to \$128,212,000; so the trade in liquor is a little less than one-tenth of the whole, instead of more than one fourth as in New Hampshire. Let it be observed that these figures are deduced from the receipts of internal revenue, and that they would, therefore, be largely increased if we had a correct estimate of the frauds perpetrated by dealers. Is it not high time for us to wake up to the terrible evil that is upon us? Should not the people of this nation have pointed out to them and urged upon their attention the terrible consequences that flow from this dreadful trade? Let the Christian church especially, learn her duty in this direction and faithfully perform it."

FROM CHARLESTON, S. C.

Charleston, March 3, 1868.

DEAR HERALD:—The South Carolina Mission Conference has just concluded another harmonious and pleasant session. We had calculated upon a rich treat in the presence and labors of Bishop Simpson at this time, when our city is favored with the presence of the members of the Constitutional Convention and other distinguished visitors. But Bishop Simpson being detained by the sickness of his family, Bishop Jones came in his place. His presence however was greatly enjoyed, and his labors calculated to be of lasting service to our infant Conference.

The Conference met on the 26th ult., and adjourned on the evening of the 29th. The bishop was obliged to make an early adjournment for the purpose of meeting the Board of Bishops at Philadelphia on Tuesday of the present week.

On Sabbath morning, after an interesting sermon by the bishop, fifteen were ordained deacons, and in the P. M. nine were ordained elders. The services were of great interest, and the ordinations of colored and whites in the same classes were in accordance with the principles of our church, in making no distinction on the account of color. The increase in members and probationists for the year was 832, giving us a membership of over eighteen thousand in all. This we regard as a marked indication of the blessing of God upon our work here, when it is remembered that our Conference has been in existence only two years. Our property in churches is now estimated at over a hundred thousand dollars. The amount raised for missions was \$679.66. This is our first collection for this object, and indicates the affection of the people here for this cause, especially when their extreme poverty is taken into the account.

During the Conference there was a public exercise of the students of the Baker Theological Institute, including examinations in branches taught in the school, and original declamations. A large audience were present at the Wentworth Street Church, including Bishop Jones and most of the members of the Conference, to witness the exercises. The affair was pronounced creditable to all concerned. This infant school of the prophets seems to be a necessity of our work in this department. There is here a great demand for ministerial labor among the masses of the people, and we have at the same time the material for the supply of the work which can be used to a good advantage provided we can expend upon it the required labor in preparation. This is much less than required in some other portions of our work, but quite needful to meet the demand here made upon our ministry. Ministers here must at least know how to read and write, and have a thorough knowledge of the doctrines and discipline of our church. The funds appropriated by the church to aid us in this work are now exhausted and we are at a loss to determine what course shall be taken to continue the advantages of our training-school for young men for the ministry.

T. W. Lewis was elected by the Conference to represent

them in the next General Conference, and A. Webster and M. French as reserves.

At Old Bethel M. E. Church where Bishop Janes ordained the elders, in connection with the services of Sabbath afternoon, a very pleasant affair happened, for which we were indebted to the kind remembrance of a friend now residing in Massachusetts. Mrs. T. W. Lewis, now at Clinton, Mass., had purchased a very fine communion service for the use of Bethel Church, and it was here just in time for Bishop Janes to make the presentation in behalf of the donor, which was done in the bishop's happiest style, and appropriately acknowledged on the part of the church. A similar service had previously been presented by friends in Vermont to the Wentworth Street Church, in this city. These, and similar acts of kindness make our people feel here that they have true friends at the North who remember them in Christian sympathy and affection.

It will be noticed by the appointments of our Conference that T. W. Lewis remains in charge of the Charleston District, and J. C. Emerson of the Florida District. The indications now are that the coming Conference year will be one of great success in our work. Although most of the members of the Conference are obliged to endure severe labors and trials amid destitution and poverty, they love the work, and with strong faith in God they have cheerfully entered upon the labors of another year. W.

THE GRAND ASSIZE.

Washington, D. C., March 13, 1868.

The excitement here has been intense for several days past. It has however, concentrated more on the spectacular accessories, than on the trial itself. The great effort has been to procure admission to the Senate galleries. The arrangements made for admission only by ticket, really accomplished its ostensible object—that of preventing disorderly crowding, and keeping out those who could not in any case have been accommodated. But the burden was transferred by it from the police to senators and representatives, by whom the tickets were distributed. In any event not one tenth of those who sought admission could procure tickets.

A great many exciting rumors were in circulation. Some related to the mischievous movements known to have been in contemplation here and in the vicinity. New Hampshire has done more than stiffened the backbone of Congress; it probably saved the country from what might have been only a riot here, but in all probability would have been worse. We should have had an inflamed gathering, and worse than inflammatory harangues, had the news been adverse or even doubtful. There is not the least doubt that grave fears have been entertained at the War Department and at headquarters of the designs of the leaders of the crowds of disloyal roughs and bullies who have thronged the city for a week past.

Another cause of excitement is found in the rumors relating to Mr. Chase's views and intentions. The accusation is distinctly made that he desired a long delay granted to the President. If we are allowed to judge by the actions of those senators who may be supposed to be influenced by him, there could be little doubt of that desire. It is understood that Messrs. Fowler, Grimes, Howe, Sherman, Sprague, and Willey are more or less under the influence of the Chief Justice. Very grave suspicions are entertained by men, who are not, like your correspondent, counted as among the radical zealots, of Mr. Chase's relations with Democratic managers. It is believed by very many moderate men that the Chief Justice has "Great Expectations" of a presidential nomination from that source. To say such a thing seems as if the solid earth beneath us was becoming fluid. But nevertheless such things are talked, and worse—they are believed.

The Senate Chamber was filled at an early hour. The galleries were graced by a distinguished presence. The ladies—so many of them as had kind Congressional friends and relatives, made the not very capacious auditorium as radiant as some brilliantly-bloomed conservatory. The diplomatic corps was well represented. Perhaps the most marked face was the fine and nervous intellectual looking one of the Greek minister,—who had the Russian minister on one side and the Secretary of the Turkish Legation behind him. The British minister, Thornton, does not show as well as Sir Frederick Bruce, his predecessor, being of the beef-eater, John Bull type and appearance.

THE SENATE CHAMBER'S APPEARANCE.

Twelve o'clock, and the Senate opens with a fervent prayer from Chaplain Gray. The next hour passes rapidly in ordinary business.

At one, Mr. Wade announces the morning hour to have expired and the Chair vacates for the opening of the Court. The Sergeant-at-arms, an officer seldom seen in the Chamber, appears. In a few seconds the silk-robed and stately figure of the Chief Justice appears. It must be said of him that he makes a most admirable President, lending by the judicial dignity and solemnity of his manner, a gravity and sober dignity to the scene which adds greatly to its interest. Mr. Chase, like Mr. Sumner, seems fully conscious of living before the eye of history and in the hope of a prominent place in its records.

The Senate is called to order; the Sergeant-at-arms make due proclamation; Mr. Howard rises to offer an order that the House be notified that the Senate sitting as a court is ready &c., but the reading of the journal is in order. Secretary John W. Forney commences in a clear and audible voice. Hundreds are reminded by this that "Duck" is not quite so dead as Mr. Johnson would desire. While he reads, it is seen that the managers are at the door. They wait there until the reading is ended and Mr. Howard's order is hastily adopted, when the Sergeant-at-arms announces the prosecutors. They enter, only four of them now—Bingham and Boutwell first, then Wilson, and Logan last. Behind them follow a herd of representatives. The House has not yet formally put in an appearance. While the preliminaries are being pressed, Mr. Stevens enters, aided by one of the attendants, looking ghastly and worn, but showing therein the keener edge of the strong spirit that keeps the flame of life ablaze within the feeble and failing casket.

MR. JOHNSON'S COUNSEL.

No one has yet appeared in the Counsel's seat, and speculation buzzes about as to whether Mr. Johnson will answer or not. While the formal summons is made by the Sergeant-at-arms, Gen. Butler appears suddenly in the central doorway. Everybody smiles at the odd coincidence. At the third repetition of the summons, three gentlemen appear to take their places at the table. The middle one looks like Mr. Johnson, and the whisper runs round that it is the veritable "Village Alderman" himself. For a minute or two it is believed to be he. Some older habitue, however, recognizes Judge Benj. R. Curtis, of your city. The first every one knows. It is Henry Stanbery, who resigns the Attorney Generalship to become Mr. Johnson's counsel, thereby illustrating his friendship for his Chief. He is a well preserved specimen of the genus "conservative," and is withal a ripe legal scholar and accomplished gentleman, an arrant hunker, but a most excellent specimen man of the manners and habits of the "Old School." Everybody likes Mr. Stanbery, and wonders what he can see in the cold coarse demagogue, to whom it is evident he gives hearty service. Stanbery looks like a well preserved English University or club-man, with a touch of Emerson. He is tall, somewhat slender, dressed in irreproachable black, from his stiff stock, relieved only by the brilliant green of a Brazilian plin which fastens it, down to the tips of his shiny boots. As a forensic speaker Mr. Stanbery is quiet but effective. He is said to be a first class real estate and railroad lawyer, but not at all great on constitutional law.

His deficiencies in this respect are more than balanced in the presence of his associate, Benjamin R. Curtis, who is universally credited with being one of the very great lawyers of the country. He presents the spectacle of an Associate Justice of the highest tribunal in the land (except this) resigning his seat and entering again on the practice of the law. He is shorter and stouter than his associate, has a Websterian amplitude, both of body and brow, and seems to be fully aware of it. In repose, with his mouth closed in what might be called Websterian firmness, one could easily suppose him to have sat as the model for many of the very poor plaster casts of the "Great Expounder of the Constitution." In England the appearance of an ex-judge of the Queen's Bench as a practitioner at the bar would be considered a scandal on the judiciary.

The other counsel is a Tennessee friend of the accused, Hon. Thomas R. Nelson, formerly a member of the House, and always a sound though moderate Unionist. He is probably retained from personal motives of esteem, for his legal reputation is not very great. Messrs. Black and Everts do not appear. The mention of the latter's name gives denial to reports that he refused a retainer for this cause.

A MODEST REQUEST.

Mr. Stanbery reads the acknowledge of service of writ, and announces that Mr. Johnson appears by counsel. He then asks, reading a formal plea, for forty days' delay, on the ground of needing that time for preparation.

Mr. Bingham objected to entertaining the motion, and referred to the 8th of the rules adopted by the Senate, which required a plea to be made when appearance was entered.

Mr. Stanbery replies with considerable warmth to this; makes reference to Star Chamber times, and declares that it is indecent to attempt to put on trial without ordinary time for preparation. Judge Wilson replies quietly and ably, reminding the Court that pleading is not necessary, proceeding at once with trial. The accused, he maintained, must first enter a plea or make a demurrer, if the Senate stand by its own rules. Curtis rejoins briefly, declaring haste to be unusual, and urging dignity and gravity of proceedings as reasons for delay. Mr. Bingham makes another brief rejoinder, in which he calls attention to the undue heat of Mr. Stanbery's words.

Then a motion is made which convinces every observer that the Republican household is divided within. Edmunds of Vermont, who in various ways has recently blown both hot and cold, moves an amended order—that the defense be allowed till the first Monday in April, twenty-three days in all, and that it then proceed. Mr. Morton, as the Chief Justice rises to put the question, moves that the Senate retire. Mr. Chase very conveniently fails to hear, until Mr. Sumner calls attention to the parliamentary fact that Mr. Morton's motion, being the last, must be taken first. The question is put, and the Senate retires.

IN RECESS—SPECULATIVE FEARS.

There is a great hum of relief—a buzz and stir like the swarming of the inmates of some great hive. The managers are the centre of eager and excited members. Mr. Stevens, leaning languidly back in a cushioned chair, holds a levee, and feeble as he is, evidently makes all about him instinct with his own feelings. Gen. Butler's scornful tones can be heard in criticism of the Senate's action. The galleries break up from their long restraint. The ladies go out by the dozen. It is evident that there is a difference of opinion. When the morning begun one of our leading statesmen declared this to be, next to the final day, the most important one of the trial. If delays could be had, with Johnson in full possession of the Executive office, it could easily be seen that it might be used to the great detriment of justice. Ten days were deemed sufficient in the case of Judge Peck,—and it was believed by moderate men more than sufficient in this.

It was a little past two when the Court went out. An hour passed. Reporters and spectators came back from lunch. Nothing yet. Another hour passed. No sign of return. Mr. Wade comes in looking flushed and excited. Several members gather about him. In a few minutes more senators come in. The Court resumes. The Chief Justice announces that the motion of counsel is overruled.

MOTIONS AS TO TIME.

A motion is then passed for answer to be made on the 23d of March—ten days hence. This passes *viva-voce*, showing it has been decided upon in conference. Sherman of Ohio moves that the 6th day of April be set for trial to begin. Henry Wilson offers an amendment, naming the 1st of April, which would be two weeks from the ensuing Tuesday. Butler rises. Hitherto he had said nothing. Inquiring of the Chair if the Managers at this stage could present objections, he proceeds on acquiescence being given. The scene is a notable one as he

begins. The silence is profound; the attention perfect. Senators sit listening with grave, earnest countenances. As he proceeds, painting in nervous sentences the danger of delay to the country, and its needlessness for securing right dealing, it is very evident that his weighty words have a marked effect. He demands a speedy trial, shows that it can be rightly secured, and points the folly of allowing an officer charged with illegal and violent efforts to usurp unlawful control of the military arm of the country, to still maintain control of the office in which he is charged to have done these things. If guilty let him speedily be removed. If innocent let it be known, so that the country's business may go on, and the burden be rolled away. He reminds Senators it is their duty now to see that the Republic suffer no detriment, and calls attention to the memorable fact that this is the first time in history that a nation under the forms of a Constitution has placed its chief ruler on trial for offenses against its laws and security.

Mr. Nelson replied at some length. He showed all the Southern capacity for amplifying titles, and exhibited the mellifluous courtesy in speech in which the chivalry claimed to be so pre-eminent. Nelson is a tall man, with a strong, rather pleasant, though decidedly Tennesseean face, body and head being big-boned, like all who live in limestone countries are. There is a family likeness among them all.

He was followed briefly by Bingham, who reminded the Court that their request for trial immediately on answer being made was in strict accord with the precedents.

Conkling interposed, before Bingham and after Nelson, an amendment, which provided that the trial should proceed so soon as the House files its replication. Wilson took his amendment away to make way for Conkling's substitute. The ayes and nays are called for, and when Anthony responds aye to Conkling's substitute being first in order—it was at once felt that all was right, and the game of delay would be blocked.

The vote stood at the close, 39 to 11, no one but Van Winkle, West Virginia's fat Senator, of those usually voting with the Republicans, voting nay.

The fight was over. The first real victory in the trial was gained. The rest was all mere skittle-playing. Soon a motion to adjourn the court until the 23d of March, at 1 P. M., was made and carried.

The patient auditors and the tired reporters left hastily. The Representatives retreated not in "good order" to their hall, there to adjourn in due form; while the Senate resumed its legislative character in order to do the same.

Impeachment is by one half its road nearer the final goal than it was this morning. We may thank Benjamin F. Butler in a large degree for this. KOSMOS.

A NOTE FOR THE LAITY.—The notes for the Laity are crowded out this week; we have only room to say that nine of our churches have sent in their petitions signed by nearly all their adult male members. We should be glad to have our brethren finish up this work by next week, at least so far as the Annual Conferences are concerned. The work of signing the petitions to the General Conference can still go on for another month. Work, brethren, while it is day. A reply to Rev. Wm. McDonald and others has been for some time ready for the press, but we have to wait our turn.

SOCIAL RE-UNION.—We take much pleasure in calling attention to a notice in our *Church Register*, of a social re-union at the Meridian Street M. E. Church, East Boston, to take place on the 24th inst. It will be a most interesting occasion.

PERSONAL.

We regret to learn through Bro. Husted, that Rev. Freeman Ryder, of North Easton, has been visited with severe family affliction and bereavement. Bro. R. has been laid aside from his beloved work since about the first of December, suffering severely from a nervous fever. Mrs. R. was nearly prostrated by excessive care, labor and watching—then came that terrible disease diphtheria, and followed by scarlet fever numbered three of his children, aged five, two, and four with the dead! all dying within three weeks of each other! Bro. R. is now improving slowly,—hopes soon to be able to resume his work. That he may do so, the prayers of the church are solicited in his behalf.

Rev. I. J. P. Collyer, of East Cambridge, recently delivered a temperance lecture at Dighton, which we have heard spoken of in the highest terms. By his touching incidents he would have the audience in tears, and then in roars of laughter. Lecture Committees should be on the lookout to secure the services of Bro. Collyer.

We are pained to hear that the health of Rev. Geo. M. Hamlin, pastor of Centenary Church, Provincetown, is seriously impaired, so that he will be obliged to leave for a season the active duties of the ministry. This will be a great disappointment to his church, with whom he has labored pleasantly and successfully the past year.

The following sketches of two of our leading politicians are from *The Cambridge Press*. Judge Pitman is a graduate of the Wesleyan University and was known in college as a very fine debator and a most radical temperance and anti-slavery man. He is the son of Benjamin Pitman, esq., one of the leading Methodists of New Bedford. Hon. Mr. Pond is one of our best known Methodists.

Hon. Robert C. Pitman, of New Bedford, is regarded as *par excellence* the chief and leader of the prohibitory party in the State. He is a man of very pleasing address, a cool and collected speaker, rarely allowing his feelings to get the upper hand in debate. In parliamentary matters he is, perhaps, the most accomplished and best versed of any man in the Senate.

Hon. Lucius W. Pond, of Worcester, is now in his third term in the Senate. Worcester is generally very fortunate in the election of men to hold public trust, and Mr. Pond is not an exception. In making up the political complexion of the Senate Mr. Pond ranks with the radical republicans, as of course no one else could be sent from Worcester. Yet he never obtrudes his views upon Senators in an obnoxious manner. He is not a talking member, but a working one, invaluable on committees, where his sound, practical sense commands the respect of his associates. Socially Mr. Pond is one of the most agreeable men, entirely devoid of those airs which some men long honored by office are apt to assume, and it is to be hoped that he and men of his stamp will be selected to go a little further up in political rank.

The Church at Home.

MASSACHUSETTS.

Bromfield Christian Association.—This flourishing Society held its monthly meeting in the vestry of the Bromfield Street Church on the evening of Thursday, March 12, the exercises consisting of select readings, recitations, poems and music. The membership includes nearly all the young people of the church; and their entertainments evince much culture, judgment and taste. The following is the present board of officers: President, T. P. Gordon; Vice President, L. B. Baker; Rec. Secretary, C. S. Norris; Cor. Secretary, I. W. Barber; Treas., S. D. Currier; Directors, O. S. Currier, E. A. Holmes, F. H. Merrill, Misses Eva Merrill and L. J. Clapp. Much credit is due to Mr. O. S. Currier and his associates for the success of this Association and for its present prosperous condition.

Swampscott, Mass., Rev. T. J. Abbott writes, March 9: "The Lord is graciously remembering us in this place. For the past five weeks we have had meetings nearly every afternoon and evening, and the work has progressed much after the old-fashioned way. Men have been struck under conviction, and after earnest prayer have been brought out by the power of God. So far as the thoroughness of the work is concerned, deep, heartfelt sorrow for sin, genuine repentance, hearty confession, sincere faith, and clear testimony, I have never seen anything that would surpass it. Seamen never do anything in this line by halves, and this may account for the fact that our Saviour left the Jews in the synagogue and went down by the sea to select his disciples. One man was converted some forty miles from land on board the "Cosmos," and came home rejoicing in the Lord to greet his wife, who has been praying for him for years. Another spent the first week after his conversion in going from house to house, from friend to friend, telling them what just things the Lord had done for his soul. At the time of writing, twenty-five have found the Saviour precious, and the work still goes on."

Coleman.—Rev. Alonzo Sanderson writes, March 11: "The glorious work of revival and reformation which has been going on in this town in such power for so many months still continues, and the inquiry is heard still, 'What must I do to be saved?' The number now converted is over one hundred and thirty, a large proportion of whom are heads of families, and give great promise of usefulness in the church of Christ; while included in the number are some of the most talented and promising young people in town. We have thus far received on probation and into full connection about 120. The revival throughout has been distinguished for its powerful conviction and clear conversions. Nearly every convert is a worker, and all show unmistakable signs of the new creation."

"But this is not all. While the Lord has been beautifying the hearts of the people, they in turn have been beautifying his sanctuary, so that after cheerfully raising (by subscription) and expending eleven hundred dollars, we have now one of the most convenient and tasty church edifices in this part of the State, and what is better than all, our pews are like the salvation we offer, free to all, and as a natural consequence they are generally full."

"The brethren have also secured a very desirable place for a parsonage in the centre of the town, with an acre of ground, all of which is soon to be fitted up for occupancy; and last, though by no means least, I ought to say that so far my estimate has been paid in full; besides, with my wife, having received presents and donations to the amount of \$340, mostly in cash."

West Sandwich.—Rev. S. F. Whidden writes: "The work of the Lord still goes on in West Sandwich gloriously. Sixty-five have been forward for prayers since our meetings commenced; most of them have found a Saviour precious to their souls, and nightly others are coming. To God be all the glory."

East Somerville, Mass.—A new M. E. Mission has just been started in East Somerville with good prospects of success. The Chapel situated on Tufts Street, and occupied by the Episcopal Society, has been secured for afternoon and evening services by an arrangement with them, and a Sunday School has been organized in connection with the Mission. The meetings are well attended, and a deep interest is manifested by all who attend. The neighborhood is filling up rapidly, and the need of a Methodist place of worship in that locality has long been felt.

A number of Methodist families have been in the habit of attending the services in other churches on account of distance from the Methodist, and hearing of the new enterprise express the most heartfelt thanks to God for the opportunity given them of enjoying Methodist meetings again, and pledge their aid and sympathy to the movement. The prayers and sympathy of all brethren and sisters are respectfully solicited.

Hingham, Mass.—A new M. E. Church was dedicated on Wednesday the 11th. The building is one of the most beautiful in the town. We shall endeavor to have a report of the dedicatory services in our next.

MAINE.

At Milltown, Calais, last summer we enjoyed one of the best love feasts I ever saw. I have long been convinced that one good thing follows another. Last fall they remodeled their church and vestry, and put them in good shape. Rev. S. H. Beale, the pastor, told me he had obtained thirteen new subscribers for THE HERALD.

Millbridge, Harrington, and Columbia charges paid \$80 last year for missions. This year they have raised \$170. The missionary meeting at Jacksonville, East Machias, footed up \$88. It was notified only an hour or two before it was held, and no one was present from the village. At Alexander, with very snowy streets, \$36. Machiasport over \$40. The plan of holding missionary meetings and obtaining subscriptions on the spot, has in every case been successful. I have never witnessed a failure. A Methodist church at West Penobscot was dedicated Feb. 18. The one at Alexander will be finished next season.

Our friends at Cutler will enlarge, remodel and thoroughly repair the church in the centre of the town, and also build a new one at the harbor the coming season.

Our friends at Tremont are arranging to rebuild their parsonage which was burned last fall. Rev. B. F. Stinson, the pastor, is laboring with all his soul in this behalf.

The papers make a mistake in saying that the shortest letter

in history is Mr. Sumner's to Mr. Stanton. A Quaker once sent his brother Quaker a white sheet in the middle of which was an 'X'. He received by return mail another sheet with a '0' in the middle of the page. The correspondence meant,—"What news?" Answer,—"Nothing."

DR. BUTLER'S SECOND LECTURE.

The second lecture of this exceedingly valuable course was occupied with the literature and laws of the second age of Hindooism. Its sacred books, the reading of which confers absolution, consist of two great epics called the Ramyana and the Mahabharata. The former, which is assigned to the third century before Christ, relates the incarnation of the god Vishnu, and recounts his deeds among men. The latter, embracing fifty thousand verses, is a story of love and war, strikingly in harmony with the chivalric sentiments of mediæval Europe.

The laws of the Hindoos are drawn from the Code of Menu, dating at least 1,000 B. C. It is a system of despotism and priestcraft, filled with minute and childish formalities, yet terrible in many of its punishments. Four castes are recognized, the sacerdotal, military, commercial, and servile. Of these the first, which includes only Brahmins, is supreme, even the kings, who are from the second class, being compelled to do them homage. The chief duties of Brahmins are to read and teach the vedas and to conduct the sacrifices; after middle age, however, they are permitted to retire into some solitary place for meditation, and here, with severities continually increasing in harshness, they deliver their souls from the shackles of the world and eventually become absorbed in Brahma. The three upper classes are in youth invested with the sacrificial thread or mark of caste, technically called the second birth, and all without this mark are termed Soudras, and deemed fit for nothing but slavery. A Soudra before the law has only one sixteenth the value of a Brahmin.

This abominable system, inaugurated 2,800 years ago to support a pampered aristocracy, has, in many respects, met with utter failure. No one of the original classes is now in existence except the Brahmin, though other castes have been voluntarily adopted. But the disgusting and degrading regulations regarding women are enforced at the present day. Woman has nothing of her own; cannot even gain heaven in her own right, nor lay the faintest claim to freedom. Her husband must be revered as a god and obeyed without resistance, however vile, unworthy and unfaithful. No second husband is allowed them, not even if the first die in earliest girlhood, and if they do not bear sons they are liable to be superseded by another.

Nearly all these features have been engrafted by the priests, for their own profit and aggrandizement, upon the original religion, which was largely different, and in some respects purer. It has been proved from the Rig Veda, composed about 1,500 B. C., and acknowledged as the earliest authority in the Hindoo faith, that there was at first no mention of caste, of the veneration of cows and abstinence from beef, or of the prohibition against the marriage of widows. Thus are the much-suffering people ground down by the selfish and corrupt Brahmins. J. M.

DR. MANNING'S FIFTH LECTURE.

The development of pantheism in literature was announced as the general subject, and Goethe's life and writings as the special topic selected for treatment.

Strange as it may seem, Goethe was a pantheist. This can be proved out of his own mouth. At the age of twenty-one he said as follows: "To discuss God apart from nature is clearly fruitless; indeed we know God only through nature, for everything which exists necessarily pertains to the existence of God, and God's essence includes all things." At this period, then, Goethe was essentially a pantheist, and his views constantly crystallized more and more in this form. At twenty-six he studied the works of Spinoza, and he declares that his entire mode of thinking was deeply affected by them. "It is better to know God with Spinoza," he says, "than to believe in him with Jacob; to recognize God in all his manifestations, that is true holiness on earth." His moral system is an idealized humanity. To his view nothing in man is fallen, so that true holiness consists in acting out freely its impulses and desires, whether, as judged by conventional standards, they are high or low.

An author of fictitious works cannot be expected to state theology definitely in his novels: it will rather appear in the pervading spirit and tone of what he writes. What is the general aim and effect of the three chief works in Goethe's earlier life—Goetz von Berlichingen, Sorrows of Werther, and Wilhelm Meister? The first undermines civil order, the second assails probation itself, the third violates every law of the family which we hold sacred. This last is a veritable crusade against domestic purity; it paints in sympathetic colors, and thus encourages the worst features of the social evil. Werther is commonly regarded as largely the author's own history. The powerful effect which it produced upon romantic and sentimental youth of both sexes, causing many of them to commit suicide, Goethe himself regretted, but he cannot escape the responsibility. He puts his sympathetic reader into the mood for committing the crime, and this is worse than justifying it.

The writings of Goethe are identified with his personal history; one is not complete without the other. His patriotism was simply negative, for he was never conscious, he assures us, of such a sentiment as love of country. Nature, he thought, had not destined Germany for independence, and, of course, he must acquiesce in the decrees of nature. His culture was a selfish, Epicurean one, with no sympathies for great struggles; it pleaded only for peace. His soft-pantheism made him recoil from the Gethsemanes and Calvaries of trial. He dreaded funerals, and would never look on the faces of his friends after death. He repressed indignation at wrong, endeavoring to forget what ever was the source of unhappiness, and to emancipate himself from the power of qualms of conscience. Hence his fondness for theatres. He was manager and largely an actor in the court theatre at Weimar, besides furnishing it with plays from his busy brain. His theory was that an author must write from his own heart, and make the feelings

he would describe a part of himself by some real experience of them. Much of his benevolence was doubtless no more than a preparation for some new literary undertaking, a device by which to supply his note book for the next novel.

Goethe's low estimate of woman well accords with his other unworthy views of human life and destiny. In his nature worship there is no place for the noble female characters which Shakespeare created. His personal relation to women was that of the seducer and libertine, his victims being scarcely outnumbered by his years.

The grandeur of his intellect is unquestioned; the melody of his diction, the tender truthfulness with which he utters the finer feelings of nature are beyond praise. This, so far from excusing, aggravates his fault; it strengthened his power to undermine virtue and acquire influence over susceptible minds. These grave defects were not the results of acknowledged weakness, as in the case of Burns. They were not wrong in his estimation, but right; not immoralities, but a part of his religion, for that religion consisted in self-indulgence. The spirit of the universe manifested itself forth through his constitutional peculiarities. Such is one phase of pantheism in literature.

Kentucky Conference.—The sixteenth session of the Kentucky Annual Conference of the M. E. Church commenced in Grace Church, Newport, Kentucky, February 26th, and closed March 3d.

Bishop Kingsley, assisted by Bishops Clark and Morris, presided over the sessions. In reference to lay delegation, the following resolution was unanimously adopted:

"Resolved, by the Kentucky Annual Conference in Conference assembled: That it is our opinion the association of laymen with the ministry, in the General and Annual Conferences, would promote the efficiency and prosperity of our church; and that we request the General Conference, at its approaching session, to make provision for the introduction of lay delegates into our highest church court."

It was a very interesting session. The following are the statistics of the Conference: Members, 14,635, an increase of 3,512; probationers, 2,578, a decrease of 206; local preachers, 155, an increase of 16; adults baptized, 1,507—children, 566; amount of collections for missions, \$1,825.71; Church Extension, \$228.85; Tract Society, \$22.80; Bible Society, \$207.70; Sunday School Union, \$7; number of Sunday Schools, 86; officers and teachers, 616; scholars, 5096.

Baltimore Conference.—This body met in the Eutaw Street Church on Wednesday morning, March 4th, Bishop Simpson in the chair. We shall endeavor to have a report next week.

India Mission.—The fourth annual session of the India Mission Conference of the Methodist Episcopal Church commenced Thursday, January 16, in Bijnour, India. In the absence of the Bishop, Rev. J. M. Thoburn was elected President. T. J. Scott was elected secretary. The session was one of much interest and profit, and will be long remembered by all on account of the amount and despatch of the business transacted.

All the departments of the work show a most encouraging increase. Bareilly was selected as the place for the next Conference session.

OUR TRACT SOCIETY.—We have received an abstract of the annual Report from the Corresponding Secretary, Rev. Daniel Wise, from which we gather the following facts:

The receipts of the Tract Society in 1867 were \$13,102.13, a decrease of \$1,472.11 from the income of 1866. The expenditures were \$11,280.12. The Society made grants to 1,232 appointments in 59 Conferences, beside its appropriations to the foreign work, which, however, were less than usual, but which will be much larger the current year. Already since January China has asked and received an appropriation of \$1,200, gold for the production and circulation of reading matter in that vast country. The circulation of the *Good News* averaged 32,500 copies throughout the year, an increase of two thousand over the average of the year previous. Some twenty new tracts have been made ready for the press. The Tract Society furnishes on application every pastor of a self-supporting Church who will pledge himself to take a tract collection for our treasury with all the tracts and *Good News* needed by his tract committee. Pastors of mission churches can obtain \$5 worth, or more if necessary, without such pledge.

FREEDMEN'S AID SOCIETY.

TO THE PREACHERS, Dear Brethren:—The Methodist Freedmen's Aid Society has fifty teachers in the South engaged in the arduous work of instructing the ignorant freedmen. These self-sacrificing Christian men and women have been drawn to this mission by love to Jesus and suffering humanity. Our missionaries bear witness to their devotion to this work, and the wonderful success that has crowned their labors. Our teachers are unsurpassed in true missionary labors and sacrifices by any class of persons employed by the church for the salvation of the world.

The most earnest appeals for assistance almost daily reach us from places of fearful destitution, and by a peculiar Providence the daily mails also bring us offers of well qualified teachers for our work, who write, "Here am I, send me." Numerous openings for usefulness there are, and plenty of applicants to occupy them, but the funds for their support are wanting. We cannot send teachers on this warfare at their own expense. Will the church in her abundance withhold the necessary amount demanded for this work? Shall these millions of heathen at our door, so wonderfully set free by the special interposition of Almighty God, perish for lack of knowledge?

In every congregation through our widespread connection there are those that will cheerfully contribute to this enterprise, if it be properly presented and commended by the pastor. Resolutions were passed at the several Conferences pledging the preachers to take this collection for the freedmen. It would be especially grateful to us for them to do it now. Our treasury greatly needs to be replenished. We need these collections for the monthly payment of our teachers, and for the re-enforcement of laborers so imperatively demanded by our missionary work. These faithful teachers must not be allowed to suffer for the comforts of life, while laboring so ardently for the salvation of this degraded race. Their meagre salary must be promptly paid, for these despised teachers find few friends and little forbearance among the dominant people of the South. We present the claims of this enterprise, and look with confidence to the church for aid. She never has failed to respond to an appeal in behalf of the distressed and oppressed, and we are too near the dawn of the brighter era to anticipate now any such refusal. We have faith in God and the benevolence of our people, and believe that they will not only sustain those already in the field, but will greatly increase the number of these devoted teachers, which will be done as rapidly as the treasury will allow. These millions of degraded people must be instructed and saved. The "old mother church" will not abandon her laborers in the South, but liberally, heroically, and prayerfully sustain them. Will the pastors at their earliest convenience take the collection for the freedmen and forward it to Dr. Carlton, New York, or J. P. Magee, Methodist Depository, Boston, Mass.

R. S. RUST,
General Superintendent of the Freedmen's Aid Society of the M. E. Church.

The Christian World.

MISSION FIELD.

Hard Times.—How often do we hear it said, when the cause of Christian missions is presented for aid, "The times are hard." Read what the "Missionary Herald" says on the subject:—

The receipts at seven places of theatrical amusement in the single city of Boston, for the year 1867, as reported for purposes of government taxation, were, in the aggregate, \$818,283. The contributions from the State of Massachusetts to the American Board, for the work of foreign missions, during the last financial year of the Board, were \$118,825. From all the New England States the donations amounted to \$165,779; less than one fourth as much as was paid in Boston alone for amusements of this kind. The donations received from the whole United States, by the Board, were something less than \$344,000; but little more than four tenths of the sum paid in Boston for theatrical entertainment. The aggregate receipts at like places of amusement in the city of New York, for the same year, exceeded 3,000,000 of dollars; in the two cities, New York and Boston, about \$4,000,000; more than eleven times as much as the Board received from the contributions of the churches for the prosecution of its great work. "The times are hard"—when means are wanted to evangelize the world! Yet why will not even business men of the world consider, that to evangelize is to civilize, and enlighten, and enrich the world?

India.—This is one of the most encouraging fields for Christian labor. The field is "white, ready for the harvest." Our missionaries write in the most hopeful spirit, and are greatly encouraged by the prospect of success in all departments of their work. A school of one hundred and sixty-seven scholars (boys and girls) under the care of Rev. S. T. Wilson and wife is prospering. The manner of conducting the school is as follows:—

"Prayer is always offered at the opening of the school; the books are decidedly evangelical, and the best of all, the head master is a native Christian of piety and experience. Let none suppose that our schools as a rule in any way interfere with the preaching of the gospel. In fact, so far as possible, these are carried on chiefly by our native brethren, who have been trained up to teaching, while we are left free to our special work of preaching and superintending the labors of our local preachers and exhorters.

"I might say that God has given us some fruit during the year; we have baptized three adults, one of whom was a young man, a Brahmin. He already assists me much in my work, and promises to make an efficient preacher to his own people. All told, I have baptized seven adults. May God give us still greater triumphs!"

This brother calls for more help, and well he may in view of the few engaged in cultivating that immense field. A missionary says, who has one local preacher and one exhorter to help him:—

"If each of us three visit a village a day, and spend a week in each large city, it will take more than three years to go once over this district. And perhaps not three men in a village would get a fair understanding of the object of our visit, let alone an idea of the plan of salvation."

Siam.—The Record of the Presbyterian Board states that: "The annual narrative of the Presbytery of Siam, dated November 1st, mentions the admission of eleven persons during the year to the church in Bangkok, and four to the church in Petchaburi. One of the converts of the latter place had been refused permission to visit her home; she has literally given up all for Christ. On the first Sabbath in November four more converts were admitted to the church in Bangkok, and a delightful communion season was enjoyed."

A new mission has recently been established among the Laos, a people bordering on and partially subject to Siam. Respecting this mission the narrative states:

"We have at last received full accounts from our highly esteemed missionary, the Rev. Daniel McGilvary and his family. They were eighty-nine days on the journey from Bangkok to Chiang-Mai, but were kept in safety. They were well received by the authorities, and by the people. Some delay had occurred in procuring timber for building a house, and they were living in a temporary bamboo house. An eligible site for mission premises was offered by the king. Mr. McGilvary speaks of finding an open door and an inviting field in which to labor. There are apparently no restrictions placed on the work. The people may be visited, and the gospel preached to them in public and in private. Two cities are spoken of, besides Chiang-Mai, one of ten thousand inhabitants, distant a days' journey from the capital, and one of twenty thousand, about three days distant, both easy of access; 'while smaller towns and innumerable villages, and a fine, populous country are all open, and have been for years, to missionary effort.'"

London Missionary Society.—This is one of the most efficient and successful missionary societies in the world. It is exerting a mighty power in heathen lands. At a late meeting in Exeter Hall, London, to inaugurate the formation of young men's auxiliaries to this society, Rev. R. W. Dale said:—

"Eight years ago they had twelve European missionaries in China; last May they had nineteen; and the increase in their staff in that empire involved an additional expenditure altogether of £4,000 a year. In India eight years ago they had forty-three European missionaries; last May they had fifty-four; and when they included all the various agencies that surrounded every missionary and all the expense in which his work involved him, that increase in India implied an additional expenditure of £5,500 a year. A few years ago they had no mission in Madagascar, because the work had been stopped by persecution; but they had a noble mission there now, at a cost of £4,500 a year. They would then see how an increased expenditure of £14,000 a year had been occasioned by the increase of European missionaries. Then in 1858 they had only six native pastors, but at the present moment, in India alone, they had twenty-five. A quarter of a century ago they had only 700 native agents, now they had 1,400."

At the meeting above referred to, a large number of young men formed themselves into auxiliaries to aid this noble society in bringing the heathen to Christ.

The American Board.—This noble and active missionary organization is extending its operations in its foreign fields, and is about to send six missionaries—three to Central Turkey, and three to China. The last named country is perfectly accessible to missionaries, and the Board is desirous of sending a number more there, as soon as arrangements can be made to accomplish it. The whole of this immense field is now thrown open to Christian labor, "but the laborers are few."

Mission to Italy.—The Methodist Episcopal Church has been earnestly solicited for several years to establish a mission in Italy, and the venerable Dr. Elliott once offered to go and engage personally in it. But our Missionary Committee, for reasons which they doubtless consider sufficient to justify them

in their course, have decided that it is inexpedient for the society which they represent to enter upon missionary work there at present. We exceedingly regret that the committee should find themselves in circumstances which in their estimation should justify them in their course. We are sad to think that the work of establishing a mission in Italy should be delayed a single month. Why have the committee thus decided? Doubtless for want of funds. Shall it be said that the Methodist Episcopal Church, in addition to her other missionary work, cannot sustain a mission in Italy? Let the church speak out on the subject.

CHURCH INTELLIGENCE.

Presbyterian Church.

The Presbyterian (O. S.) contains an account of a powerful work of grace in the church of Seneca, Ontario County, N. Y.

Early in December last meetings for prayer were commenced and held every evening in the church. These prayer meetings are still continued. At first they were small, but gradually increased in interest and in size till the attendance reached as many as four hundred.

The pastor conducts the meetings, and people sing, and pray, and exhort one another to love and good works. Sinners, too, are entreated to come to Christ and be saved.

There is no preaching except one sermon on Sabbath morning. The evening of that day is devoted to the prayer meeting. At the close of the prayer meeting on each Saturday evening, all who are willing to promise to pray for a blessing upon the preaching of the word on the Sabbath following, are requested to hold up their hands. Hundreds of hands of course go up, and the next day when the pastor commences the services of the sanctuary he feels that hundreds of his dear people are praying for a blessing upon him, and upon the truth which he utters. Under such circumstances how can he do otherwise than preach in the demonstration of the Spirit and with power? Yes, there is power in the prayers of God's people. O that they would use it more! Already about one hundred and twelve have asked for prayer. Of this number sixty-nine have professed conversion, and been received into the communion of the church. Twenty-seven of them were baptized, some of them old men! Six were received from other churches, making an addition, on this occasion, of seventy-five to the membership of the church. Twenty-eight of these were heads of families, and what appears to be a rare exception to the general rule, forty-nine were males.

Last Sabbath week the church was crowded to overflowing, when about three hundred and fifty sat down together at the Lord's table, sixty-nine for the first time in their lives. About four hundred were present at the meeting in the evening, when thirteen rose for prayer.

Protestant Episcopal Church.

Opening of the Irving Memorial Church at Tarrytown.—The structure of stone intended as a memorial to Washington Irving, which has been for two years in the course of erection in the immediate vicinity of Sleepy Hollow and the old cemetery where the remains of Geoffrey Crayon lie buried, was formally opened for divine service Feb. 5th. At the morning service the rector, the Rev. Mr. Gilbert, delivered an appropriate discourse. At all the services the church was crowded with attentive congregations. The edifice is constructed of blue granite, trimmed with olive sandstone, and in the interior presents a grand appearance. The length inside is one hundred and two feet, and the ceiling, which shows projecting rafters and pulvines, is over fifty feet. The carpeting, seats, chancel, decorations, &c., are all in excellent taste. Messrs. Renwick and Sands are the architects.—*Churchman.*

The Archbishop of Canterbury confesses the powerlessness of the English Church to remove the Infidel Colenso from his bishopric. He threatens punishment on all who attempt to induct or be inducted into his seat. Thus he writes to Bishop Gray of Capetown:

I understand you to ask me whether I hold Bishop Colenso to be not only the titular, but the actual Bishop of Natal, notwithstanding your disposition of him. I should have thought there could be no doubt as to my opinion on this subject, after what I have already publicly stated. The words in which you mention that I couched a circular letter sent in 1866 to Bishop Colenso, together with all the colonial bishops and other dignitaries, show the same thing; namely, that, seeing that Bishop Colenso has refused to resign his post when requested to do so by the Archbishops and myself and the great body of the home Episcopate, I must, till the legal difficulties declaring his deposition to be null and void are removed, however much I may regret it, regard him as still holding his office. I cannot, as at present advised, recognize the force of the arguments which lead you and many others entitled to the highest respect to look upon him as spiritually deposed, when the proceedings by which he is said to have been deposed are granted to be null and void in law, and when very grave doubts exist, in the minds of those whom I regard as best informed, as to their regularity even according to ancient ecclesiastical precedent.

He is opposed to Colenso's views, but is more opposed to all ways of getting rid of him. As the British government appointed him and will not remove him, the Patriarch of the Pan-Anglican Church declares he must be endured, and rebukes any endeavors to get rid of him as "overriding the law." Most remarkable of all, *The Christian Witness* approves this decision in these words:

Nothing can be more admirable than the statement of the whole question by the Bishop of London. It is most important that his admonitions should be kept in mind. Nothing so much builds up wrong as a wrongful use of authority in putting it down.

Will it please tell the public how Bishop Colenso is to be legally put down? If Judas, after his betrayal, had dared to claim his apostleship, could the board have deposed him? The evil lies in the union of Church and State, or rather in the submission of the former to the latter. Does *The Witness* approve that relation and the evil it breeds? Would it allow Mr. Parker or Mr. Emerson to continue a bishop in the Protestant Episcopal Church, if every legal effort for their expulsion was successfully resisted?

Baptist Church.

The "Minutes of the Maine Baptist Missionary Convention for 1867" were recently published. The Maine Baptist Convention, and the Maine Baptist Missionary Society, which have hitherto been separate organizations, although holding their meetings in connection with each other and composed mainly of the same persons, have now united under the above title. The reports show that during the year preceding, the Missionary Society aided thirty-seven churches, made grants to missionaries in four associations, and sustained one missionary agent. The amount expended during the year was \$3,829.

The summary of statistics shows that there are thirteen associations; 267 churches, with \$19,390 members; 124 pastors, and 53 other ordained ministers. The additions to the churches were, baptized, 652; by letter and experience, 308; restored,

18; total, 970. The decrease, by dismission, 322; excluded and dropped, 154; died, 805; total, 781. These figures would give a net increase of 194. But a comparison of the total number of members this year, with that given last year, gives a net increase of only 126. The amount of contributions to benevolent objects reported, is \$17,081.

Baptists in New Hampshire.—The Minutes of the New Hampshire Baptist Anniversaries for the year 1867, are just published, comprising the Minutes of the Convention and of all the Associations, in one pamphlet of sixty-four pages. There are seven Associations, containing 85 churches, with 7,753 members. The number of ministers reported is 89. Of these, 21 are without pastoral charge, quite a number of them being aged men; and four are licentiates. This leaves 64 pastors; an increase on the number reported last year. During the year there were added to the churches by baptism, 304; letter, 302; total, 606. The decrease is, dismission, 186; excluded, (53 of them by one church), 100; died, 125. Total, 411. According to these figures, the net increase during the year was 65. The total amount contributed for benevolent purposes was \$44,289.

Congregationalist Church.

A meeting was held at the Old South Chapel in this city February 27th, afternoon and evening, in accordance with the practice of observing the last Thursday of February as a day of prayer for colleges. Dr. Bisden presided, and Rev. Drs. Manning and N. G. Clark, and Rev. A. B. Rich participated in the exercises. In the evening Rev. I. N. Tarbox, Secretary of the Education Society, made an interesting statement showing that the number of students in the fifteen New England Colleges at the opening of the war was about 2,800; this number fell to about 2,000 during the war, and now has risen to a few more than 2,500—of whom 1,100 are professing Christians.—*Congregationalist*, March 5th.

THE LIVINGSTONE SEARCH EXPEDITION.

—*The London Daily News* in an article on the Livingstone search expedition remarks that the object of Livingstone's expedition was to explore the country between the great lakes discovered by Speke and Grant; the region north of Lake Tanganyika, south of the Albert Nyanza, and west of the Victoria Nyanza. After quitting the Kavuma river, instead of proceeding in the most direct way towards the great Lake Tanganyika, along the north coast of the Lake Nyassa, Livingstone skirted its south side, possibly its western side also, and thence struck northwest into the interior in the direction of Lake Tanganyika. Mousa and the Johanna men returned to the coast, under the belief that Livingstone was marching to certain death; and anticipating the fact, gave out that he had been already killed. The search expedition has ascertained that near the spot where Livingstone was said to have been murdered, he and his "boys" were ferried over a marshy lake. There he is lost sight of. The track is interrupted. The next glimpse we obtain of him is given us in the letter of Dr. Kirk to Sir Roderick Murchison.

In September last, a native carrier reported that a white man had been seen in the previous spring at Njiji, on the western coast of Lake Tanganyika, accompanied by thirteen blacks who spoke the Shalili language, the language of a part of the eastern coast, including Zanzibar, which the white man also spoke, though imperfectly, and with the Nyassa idiom. The man from whom Dr. Kirk obtained these details, though he failed to recognize a good phonographic profile of Livingstone, pointed to "a staring likeness" of him, which Dr. Kirk had kept as a caricature, and said, "That is the man." It is natural that the exaggerated likeness should impress the rude faculties of the native. Caricatures of our own public men often point far more truly to their originals than works of legitimate portraiture. The statements of this man, which go far to identify Livingstone and his party, are confirmed by the personal description of the white traveler afterwards derived from other sources. "The white man was of moderate height, not stout, wore a white coat and trousers, and a black cloth cap, round which he sometimes wrapped a white cloth. In the cave the chief of the village in which the caravan was, and in which he stayed five days, a looking-glass, eight yards of flannel, and a tin box. He was offered ivory, which he declined, saying he was not a trader. He had a compass and other instruments, which he used at night. Three of his party carried boxes, four had bags of beads, the others miscellaneous articles."

The discoveries made by the search expedition are even more conclusive. The traveler went on northwards, in the direction, that is, of the Albert Nyanza lake, to which Speke and Grant have traced the source of the Nile. The southern borders of the Albert Nyanza have not yet been ascertained. The country lying between that lake and the northern border of Lake Tanganyika, and westward of Victoria Nyanza, has, we have before remarked, hitherto been unexplored. It has been reserved, we may hope, for Livingstone to lift up the veil, which up to this time has hidden it from civilized knowledge.

FRENCH PROTESTANTS.—The Rev. Richard Burgess writes thus to *The Times* respecting French Protestants:—"Sixty years ago it would hardly have been possible to find a Protestant congregation in the north of France; now there are upwards of 100. The number of pastors of all the Protestant denominations of France thirty years ago did not exceed 600; now, taking the Reformed Church of France, the Confession of Augsburg, and the free churches not recognized by the State, the number of pastors will not be less than 1,000. The number of schools has risen in proportion, as well as the number of places of worship."

THE SUNDAY LAWS—GERMAN MASS MEETING.—The Germans friendly to the Metropolitan Excise and Sunday Law held an enthusiastic mass meeting on a recent Sunday afternoon in Cooper Institute to unite their testimony and influence with their American fellow-citizens in favor of the quiet and orderly observance of the Sabbath. Consul Bierwirth, one of the most honored and influential German merchants, and formerly the president of the German society, presided and made an appropriate introductory speech, in which he earnestly appealed to the better class of Germans to save the American Sabbath and to prevent the repeal of the Excise Law, which so effectually promotes order, industry, temperance and good morals. Hymns were sung by the whole congregation and the German branch of Young Men's Christian Association. Addresses in French, by Rev. Mr. Henriod, and in English by Drs. Hitchcock and Passavant. The speakers were brief, eloquent, pointed, and frequently most heartily applauded. The benediction was pronounced by the Rev. Dr. Muhlenberg.

FREE CHURCH, SCOTLAND.—The Almanac of this church lately issued, gives the following statistics in reference to the progress which that church has made since its commencement:—"At the disruption it started with under 500 congregations; and the number of ministers who participated in the sustentation fund in 1844 was 583. In 1867 it had 932 congregations with 917 ministers receiving from the sustentation fund. That great fund itself has grown in a very remarkable manner. In 1844, the yearly income was £68,704; and in 1867, it was £121,725; and the dividend had increased from £105 in the one year to £144 in the other. But the advance made in the congregational contributions has been even still more striking. In 1844 the amount raised by church-door collections and seat-rents for congregational objects was £41,610; in 1867 it was £122,250—that is to say it had just trebled. Besides this, it has missions and schools; and has built many churches and mansees, instituted colleges, and done great work generally, of which its adherents may well be thankful to God."

PEEPS AT NATURE AND ART.

In all probability more fuel is wasted in this country than in any other, and yet fuel is by no means over-abundant or cheap with us. Coal has, within a few days, gone up from seven and eight to twelve dollars a ton, and it may well become a serious consideration with housekeepers as to how the article may be economized. The Chinese have a method, which we scarcely suppose will ever become generally adopted by us; but it may afford a hint. They mix a quantity of earth with the coal dust, in sufficient proportions to make the mixture adhere together when wet. After thoroughly mixing the dust and earth and water, they take up sufficient to make a ball two and a half or three inches in diameter, and press and squeeze it between their hands, making it like a ball. This is then laid carefully down, and another quantity is taken and pressed in the same way. And so on till the whole is prepared into balls. They are then placed in the sun to dry, and after being thoroughly dried, they are fit for use. The Chinese, when they have made a discovery, never attempt to improve on it; but experience on the part of foreigners goes to show, that after the coal dust and earth have been properly mixed with the proper amount of water, instead of resorting to the hands to make the mixture into balls, it can be spread out on the ground, say two inches deep, and then cut into small square pieces, by means of a spade or any sharp instrument. These square pieces burn readily. A wooden mould would answer well. The advantages of this method are, that it saves the coal dust, which otherwise would be wasted and lost, and the balls easily ignite. The fire does not last as long as a fire made of pure coal, but oftentimes only a quick, hot fire is required, its use being limited to a comparatively short time, as in cooking.

Two Remarkable Watches.—George the Third was the fortunate recipient of the smallest watch ever made, which was constructed by the famous chronometer maker Arnold, and was set in a ring like a jewel. It contained one hundred and twenty different parts, and weighed just about as many grains, so that the parts averaged one grain each, the fly-wheel and pinion actually weighing the seventeenth part of a grain! Of course ordinary tools were useless for such microscopic work, and Arnold had first to make a special set of implements for it. The king was so pleased with the wonder that he rewarded the skillful doer with five hundred guineas. The Emperor of Russia wanted a watch like it and offered Arnold a thousand guineas for its counterpart; but in order that his gift to the king might not be depreciated, and at the same time to preserve its unique character, Arnold refused the offer.

In strong contrast to this tiny time-keeper, is a watch in the form of a skull, which formerly belonged to the unfortunate Mary, Queen of Scots, and was bequeathed by her to her maid-of-honor Mary Seaton. It is of silver gilt; and on the forehead of the skull is the figure of Death, with scythe and sand-glass, standing between a palace and a cottage, with one foot on the threshold of each. On the posterior part there is a representation of Time, also with a scythe, and near him the emblem of Eternity—a serpent with its tail in his mouth. On one side of the skull there are figures of Adam and Eve in the garden of Eden, and on the other a representation of the crucifixion, each set off with an appropriate legend. The inside of the skull is as elaborately wrought. The watch part is entire, and performs well; and it has a silver bell of musical sound upon which the hours are struck. A chain is fixed to this relic, but it is much too heavy to be worn; it was doubtless intended to occupy a stationary place on a *prie-dieu* or private altar.

Telegraphing Extraordinary.—The Rutland (Vt.) Herald relates a remarkable instance of telegraphing under difficulties, that occurred during the last snow storm. A train on the Bennington and Rutland Railroad had got stuck fast in a snow bank three quarters of a mile from Shaftsbury, and could neither proceed nor back out. There was no means of telegraphing for assistance, and but for the opportune presence of Mr. John M. Hills, a telegraph operator, who was on board, the dilemma would have been an unpleasant one. At his suggestion a messenger was dispatched to Shaftsbury for a piece of wire. This obtained, a telegraph pole was climbed and the conducting wire cut. Then Mr. Hills affixed the piece of wire to one of the ends of the telegraph wire, and by striking the end of this against the other end of the telegraph wire formed a circuit; and communicated to the officers of the road at Rutland their condition, and asking that an engine be sent to their assistance, which was at once despatched, and succeeded in getting the blockaded train out of its difficulty. Mr. Hills received the answer to his dispatch from the Rutland office by placing the ends of the wire on either side of his tongue, and receiving the shocks in his system.

The Teeth of the Horse.—A horse has forty teeth—twenty-four double teeth or grinders, four tusks or single file teeth, and twelve front teeth called gatherers. As a general thing mares have no tusks. Between two and three years old the colt sheds his four middle teeth, two above and two below; after three years old, two other teeth are changed, one on each side of those formerly shed; he now has eight colt's and eight horse's teeth; when four years of age he cuts four new teeth. At five years old the horse sheds his remaining colt's teeth, four in number, when his tusks appear. At six years of age his tusks are up, appearing white, small and sharp, while a small circle of young growing teeth is observable. The mouth is now complete. At eight years of age the teeth have filled up, the horse is aged, and his mouth is said to be full.

Cracks in Stoves.—When a crack is discovered in a stove, through which the fire or smoke penetrates, the aperture may be effectually and readily closed with a composition consisting of wood ashes and common salt made into a paste with water. Plaster this over the crack.

Number of Useful Plants.—A German author states that the number of useful plants has risen to about 12,000, but that others will no doubt be discovered, as the researches yet made have been completed in only portions of the earth. Of these plants there are 1,350 varieties of edible fruits, berries, and seeds; 108 cereals; 37 onions; 490 vegetables and salads; 40 species of palms; 32 varieties of arrowroot, and 31 different kinds of sugars. Various drinks are obtained from 200 plants, and aromatics from 206. There are 50 substitutes for coffee, and 129 for tea. Tannin is present in 140 plants, caoutchouc in 96, gutta-percha in 7, rosin and balsamic gums in 387, wax in 10, and grease and essential oils in 330; 88 plants contain potash, soda, and iodine; 650 contain dyes, 47 soap, 266 weaving fibres; 44 fibres used in paper making; 48 give roofing materials, and 100 are employed for hurdles and caskets. In building 740 plants are used, and there are 615 known poisonous plants. One of the most gratifying developments is, that out of 278 known natural families of plants, there are but 18 species for which no use has yet been discovered.

An Underground River in Ohio.—It is generally known, says *The Fremont (O.) Journal*, that there exists, about a mile west of Fremont, a remarkable underground stream, with a swift current, and no outlet above the surface of the ground this side of Lake Erie. It was discovered several years ago on a farm north of the One-Mile House. In walking over a slightly sunken place, a man noticed a hollow sound, and turning struck the ground with his axe. The axe broke through and disappeared, and has never been heard from since. Further investigations showed a rock about six feet below the surface, with a crevice a foot or more wide, in which water could be seen several feet below. By tracing its

course further down and breaking through the crust, the same phenomenon appeared again, and by dropping a piece of wood or other floating substance in the upper aperture, it was soon seen to pass the lower one, showing a strong current. A lead and line, let down to the depth of seventy feet, found no bottom. The supply of water is only slightly affected by drouth, and a pump set up in one of the places above mentioned, has furnished the purest water to the whole neighborhood during the late dry season.

THE FARM AND GARDEN.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.
Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

Grape Trellises. Those intending to plant a few grape vines will find this month a good time to prepare their posts and trellis work. Where these vines are to be set near the house, it is better to have something of a rather ornamental nature over which the vines may grow. These trellises may be made in many forms and of different materials, planed pine strips, wire, or spruce poles, etc. If planed pieces are used, they should be painted, both for the looks of the thing and to promote their durability. Many persons use trees for trellises, and they answer a very good purpose while they last, but the vines will in time kill the trees. If wire is used it should be covered with two or three coats of black paint.

Rogers 41. We have repeatedly tested this fine-looking black grape, grown in different locations, and under widely different circumstances, and we are of the opinion that it is the very best of the black varieties that have been sent up by Mr. Rogers. The berry, as well as the bunch, is quite large and very handsome, resembling No. 19; though it is a better grape, not equal in size to No. 4.

It is a good grower, ripens its wood well, and is quite hardy. It has never been seriously affected by mildew of the leaf, or rot among the fruit. It is a long keeping variety, retaining its flavor for several months. This is true of most of the Rogers grapes, and of all grapes having a thick skin; and it is a valuable quality, for if all the grapes were like the Concord, which soon loses its flavor, it would be of little use to attempt to keep them. It is a strong grower, and does not like the severe style of pruning adopted by some. It should be allowed to make considerable wood, and then it will produce fruit in abundance. If any of our readers have had experience with this variety let us hear from them.—*Am. Journal of Horticulture.*

Early Rose Potato. The Early Rose is a seedling of the Garnet Chili, that originated with Albert Bresse, in 1861. The stalk is stout, erect, of medium height; the tuber is quite smooth, nearly cylindrical, varying to flattish, largest at the centre, tapering gradually towards each end; eyes shallow, sharp and strongly marked; skin thin, tough, of a dull rose-color; flesh white, solid, brittle, and rarely hollow; boils through quickly; is very mealy, firm, abundance of starch, and of the best quality for the table. It is as healthy and productive as the Early Goodrich; matures about ten days earlier, and is superior for the table. I consider it the most promising very early potato with which I am acquainted, and I have tried nearly all the early sorts of the country.—*D. S. Hefron, in Journal of Horticulture.*

Manure Heaps. Just as soon as the frost is off, improve all the odd hours in throwing over the manure heaps, so that when you come to planting-time your manure will be in the very best condition to use. How many times have we seen farmers who neglect this important matter, and cart their manure out into the fields, and place it in hill or spread it in large, hard lumps, that become still harder from heat, and really do the crops very little good. There is no danger of getting it too fine. The plants will take it up and appropriate it more readily to their uses. Strong horse manure should not be allowed to remain in a heap a great while without having loam or muck mixed with it to prevent fire-heat.

Dissolving Bones. Bones dissolved, or reduced by any process, is one of the best manures, and every farmer can save and dissolve a great many each year if he will only set about it in the following manner: Get a large cask or box—a sugar hogshead is as good as anything—set it where it will catch all the rain that falls, and into this throw your bones and ashes as fast as you make them; the ashes should be the greater bulk, so that the bones will be completely embedded in the ash. The rains will keep the mass moist, and the lye will act on the bones, and completely dissolve them in from six to twelve months, and if there should not be enough rain to thoroughly moisten the whole mass, chamber lye should be added, or water sufficient poured on to make up the deficiency. Two casks or boxes should be used, so that one when full may stand while the other is being filled, and in the meantime the bones become thoroughly dissolved. Some say that a little caustic lime added to the ashes helps to dissolve the bones faster. This I have not tried but the former I have, and know it to be a good thing, and all should save and prepare the bones on their farms in this simple and inexpensive way.

Milking. Let our farmers remember, that to have their cows milked indiscriminately by any of the members of the family is a loss. Keep a regular milker for each cow, or one for all, if not too many. Do not change. Milk as fast as possible. Experience proves this to be the best way. Talk as little as possible while milking. Let the cow be perfectly quiet and contented. Milk at regular hours; let those be nearly or quite equal-distant—say twelve hours between each milking. Then there will be no straining of the bag by over distention. These are points which good dairymen always observe. Most of all, do not walk your cows a great distance, nor drive them fast.—*Vermont Farmer.*

Cultivation of Hops. The increasing demand for hops both in our own and foreign markets has made this one of the most profitable crops which can be cultivated. The bulk of the production of this country is grown in New York and Wisconsin, although large sections of Maine, New Hampshire and Vermont are adapted to the culture of hops, and the quality of those grown in these States is fully equal to those produced in New York. Hops can be raised on any good corn land, but as the plants are very liable to injury from blight and mildew, as well as subject to attack from various insects, great care is needed in securing a suitable situation for a yard. A location should be chosen on high ground where water will not stand at any season of the year, and where there will be no obstruction to the rays of the sun.

The ground should be thoroughly plowed and highly manured, and if the soil is deficient in lime, that article must be applied at the rate of one quart to each hill. The rows should be eight feet apart, and four sets are usually planted in a hill. If the ground is mellow and a little care used in placing the sets, but a few hills will need replanting. As a rule no crop is gathered the first year, and potatoes or turnips should be planted between the rows to ensure a thorough cultivation. Frequent stirring of the ground and perfect freedom from weeds are essential to secure large crops. Poles should be set early in the spring of the second year; they should be from fifteen to twenty feet long and placed two at each hill and about fifteen inches apart. As the value of the hop largely depends on the curing, this should never be attempted by a beginner, but the arrangement of a kiln, and the whole process of curing should be learned from a person experienced in the business. The hop is so liable to suffer from changes of weather and attacks of insects that a full crop is seldom raised, but where the yard is favorably situated, and the vines thoroughly cultivated and properly manured, from 2000 to 1500 pounds to an acre can be calculated upon, and in seasons particularly favorable 2000 to 2300 pounds to the acre have been raised. The past two years the price of hops in the market has ranged from 35 to 62 cents for fancy, and 40 to 52 cents for strictly prime. And the chances are that prices will rule high for years to come.—*Boston Advertiser.*

THE RIGHTEOUS DEAD.

FREDERICK W. DEARBORN, of Augusta, Me., departed this life, Dec. 9th, aged 80 years, 2 months.

More than fifty years Father Dearborn had been a member of the Methodist Episcopal Church. His Christian experience was remarkably clear, his faith strong, and hope buoyant. His mental powers continued to the last. As he neared the banks of deliverance his spirit seemed impatient to fly away and be at rest with Jesus, and loved ones passed on before. Walking from his visions of heaven, he said to his pastor and friends, while tears of sorrow rolled down his cheeks, "I thought I had got home, but I am still this side of the river. I shall soon be there." This thought comforted him, and he broke forth in praise to God.

C. A. KING.

JEMIMA SHEDD, formerly of Truro, Mass., widow of the late Jedediah Shedd, who was a consistent member of the M. E. Church for forty-five years, fell asleep in Jesus at her daughter's residence in this city, Dec. 13, aged 86. For more than sixty years she had been a faithful member of the M. E. Church. She was loved and respected by all for the consistency of a life that manifested a depth of piety, and a height of joyous experience that spread the sunshine of the gospel wherever she went. Old age soured her not. Dwelling in the warm rays of the "Sun of Righteousness" she ripened into a sweetness of spirit and a meekness of soul that gave all to see that grace had brought forth fruit unto perfection. As long as strength permitted she was in her place in the social meeting and in the sanctuary on the Sabbath. She was benevolent, kind, and talked much of and with Jesus. During her illness her only anxiety was for her unconverted son and grand-children, and the welfare of the church. With varied expressions she evinced her meek resignation, and declared her trust and hope to all. Her life was useful and devoted, her death peaceful and triumphant.

J. L. HANAFORD.

MRS. MARY A. HOWE, wife of Bro. Daniel Howe, died in Canterbury, Conn., Nov. 5th, 1867, aged 44 years. Sister Howe was for many years one of the most active and worthy members of the M. E. Church in Hopeville. She was converted to God in March, 1837, under the labors of Rev. John Cooper. Her conversion was very clear, and since that glad hour she has been found among the "willing and obedient." Her sickness was brief but very severe. From its very commencement she expressed an earnest desire to "depart and be with Christ." She had toiled hard, she died well. At one time during her sickness she suddenly commenced singing, "Come, thou Fount of every blessing," adding the chorus, "I love Jesus, yes I do." Once she prayed, "Come, Lord, and take thy suffering child home." At another time she said very earnestly, "I love the Lord with all my heart." She has left behind not only a bereaved husband but also six children, the youngest only six years old. Blessed be God, although they knew not how to spare her, they have a mother now among the "white-robed" in heaven.

OTIS E. THAYER.

SISTER LUCY EMMA HOODLET, of Dresden, Me., departed this life, Dec. 31, 1867, aged 31 years. She was converted fourteen years ago, since which she lived a consistent Christian life. When it was suggested to her that her end was near, she replied, "What of that? I am all the Lord's."

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

P. HIGGINS.

SISTER ALMIRA J. TARR, died in Africville, Me., Sept. 8, 1867, aged 35 years and 8 months. Sister Tarr was converted fourteen years ago under the labors of Father Bray, of the East Maine Conference. She had been an exemplary member of the M. E. Church up to her death. Her last illness was short and painful, but it was borne with great patience and Christian resignation.

THOS. COOKSON.

RICHARD SPENCER died in Providence, R. I., of consumption, on the 19th of Nov. last, happy in God, aged 41 years and 10 months. He experienced a change of heart some twenty years since in Springfield, Mass., under the labors of Rev. Mark Trafton, and united with the M. E. Church. He was a kind, indulgent husband, a consistent every day Christian, speaking evil of no one. Living in a theatre-going city, near a score of years, he was never found in a theatre, a ball-room, a gambling or drinking saloon, nor did he ever defile himself by eating or smoking tobacco. He was a peace maker, modest and unassuming, with a kind word and a smile for all. His physician reckoned him a pattern of patience. He lived well, and consequently died well, and rests "where the wicked cease from troubling."

W. F. FARRINGTON.

FREDERICK WESCOTT fell asleep in Jesus at his residence in Albany, Me., Nov. 20th, aged 56 years. Bro. Wescott was one of the first that joined the class in Albany when the place was new. He was a kind husband and indulgent father. He held an official relation to the church for many years. He is greatly missed by all that knew him.

B. LUFKIN.

NANCY P. LONGFELLOW, wife of Amos B. Longfellow, esq., of Machias, Me., and daughter of Abel and Deborah Baker, was born in New Sharon, Jan. 12th, 1810, and died Nov. 18th, 1867. Sister L. was a devoted wife and mother, an earnest Christian, and for many years an active member of the M. E. Church. Many ministers and others will remember with pleasure her cheerful smiles of welcome and kind attentions while sharing the comforts of her warm and sunny home. Her sickness was violent and short, affording little time to speak of abiding faith and holy trust in Jesus. She leaves a precious memory, and the record of a consistent life. She will be greatly missed at the class, social and public meetings, at Sunday Schools, camp meetings, etc.

S. H. BEALE.

Calais, Dec., 1867.

occasion will be read by Rev. Samuel Norris, a former pastor. There will also be brief addresses given by ministers present, and excellent vocal and instrumental music. The ministers and their wives of the Conference, and especially of Dover District, are cordially invited.

FRANK K. STRATTON, Pastor,

PENOBSCOT VALLEY MINISTERIAL ASSOCIATION will hold its fourth quarterly session at Eadington, May 1-4.

EXERCISES:—Monday Evening, Sermon by S. C. Elliott; alternate, J. W. Day.

Tuesday and Wednesday Evenings, exercises at the option of the pastor.

ESSAYS, &c.—1. On what Condition shall we be justified at the Judgment?—M. D. Mathews, S. A. Fuller, A. C. Godfrey, A. Pinner, 2. What Essential Improvements can be made in our Book of Discipline?—W. T. Jewell, A. Church, B. A. Chase, 3. How can we best Promote Revivals?—C. Elliott, W. B. Foulson, H. P. Blood, 4. How may we best Secure the Fruit of Revivals?—J. Klug, E. W. Hutchison, J. Fletcher, 5. Sin in violating Natural Law?—W. W. Marsh, J. W. Day, G. E. Palmer, 6. Daniel's vision—Has this Prophecy been fulfilled?—W. W. Marsh, J. W. Day, G. E. Palmer, 7. When?—B. F. Telf, J. B. Gould, W. H. Crawford, 8. Will Sin committed before justification be chargeable against the Apostle?—C. Stone, C. L. Pinner, N. W. Miller, G. E. Elliott, 9. What Influence does Infant Baptism exert towards a Religious Life?—E. M. Fowler, C. E. Springer, J. M. Hutchinson, 10. Is Baptism a Prerequisite to the Lord's Supper?—A. Prince, J. B. Crawford, R. Day.

By order of the Association,
B. A. CHASE, Secretary.
Bangor, March 9th.

PHILIP PHILLIPS, the "Singing Pilgrim," will give a Concert at Broad Street Church, on Friday Evening, March 27, 1868. Doors open at 7 1/2 o'clock. Come early if you wish a good seat.

Tickets 30 cents. To be had at J. P. MAGEE'S, 5 Cornhill, O. S. CURRIER'S, 94 Hanover Street, and at the door on the evening of concert.

O. S. CURRIER, Secretary of Committee.
March 19.

PHILIP PHILLIPS is to give one of his Characteristic Concerts at Lawrence, Mass., during the session of the New Hampshire Annual Conference.

Rev. J. H. H. will address the Sunday School Children of the city on Saturday P. M., April 4, and the Superintendents, Teachers and friends of Sunday Schools in the evening.

March 19.

NOTICE TO LOCAL PREACHERS.—Local Preachers within the bounds of the Providence Conference, who are candidates for Deacons or Elders' orders, are requested to meet the committee for examination at Whitford, the seat of the Conference, on Thursday, the 25th inst., at 2 o'clock, P. M.

S. W. COGGESHALL.

There will be a **UNION LOVE FEAST** in the Hanover Street Church, on Monday evening, March 16, Rev. Dr. Thayer will preside. Members of all the Methodist Churches in Boston are cordially invited.

Boston, March 14. S. F. UPHAM.

THE MARKETS.

BRIGHTON MARKET.

WEDNESDAY, March 11, 1868.

Cattle, 1801; Sheep and Lambs, 3221; Swine, — number of Western Cattle, 341; Eastern Cattle, 340; Working Oxen and Northern Cattle, 235; Cattle left over from last week, 25.

PRICES: Beef Cattle—Extra, \$13.75 @ \$15.00; first quality, \$13.00 @ \$13.50; second quality, \$11.75 @ \$12.75; third quality, \$9.00 @ \$10.50 @ \$100 lbs.; the total weight of Hides, Tallow and dressed Beef.

Hides—3 @ 95¢ @ 100 lbs. for country.

Tallow—2 @ 15¢ @ 100 lbs.

Sheep Skins—\$1.25 @ \$1.75 each.

Lamb Skins—\$1.25 @ \$1.75 each.

Calf Skins—16 @ 10¢ @ 100 lbs.

The supply of Bees in Market is enough for the demand. Prices remain unchanged from our last quotations. The Cattle from the West were mostly of an ordinary grade. They were estimated to cost 15¢ cents per pound. There were more Working Oxen among the Cattle from the East than have been in for several weeks. Trade for Bees has not been so active as it was one week ago.

Working Oxen.—There is a good supply in Market and Holders are asking higher prices. We quote sales at \$12.00, \$12.50, \$13.00, \$13.50, \$14.00, a \$15.00 per pair. There is a fair demand for Workers.

Milk Cows.—Prices: Extra, \$85 @ \$110; Ordinary, \$60 @ \$80; Store Cows \$45 @ \$55 per head. The price of Milk Cows depends altogether upon the fancy of the purchaser. There have been five nice Cows in Market for several weeks, and not much call for them.

Sheep and Lambs.—The supply from the West went direct to the slaughter houses from the cars, most of them being tacked at once. We quote sales at 10¢ @ 15¢ @ 100 lbs. 6 1/2¢ @ 7 1/2¢ @ 100 lbs.—from 50 to 175 in a lot.

RETAIL PRICE.

INSIDE FANEUIL HALL MARKET.

PROVISIONS.

Cucumbers, ea.	50 @ 75	Do, Bermuda, B.	60 @ 30
Sweet Potatoes, pk.	60 @ 90	Tomatoes, can.	60 @ 30
Beef, fresh,	12 @ 38	Lettuce,	10 @ 12
" salted,	12 @ 18	Mar. Squashes, B.	60 @ 7
" smoked,	28 @ 30	Hubbard, do.	60 @ 7
Pork, fresh,	13 @ 15	Carrots, 1/2 pk.	60 @ 25
" salted,	13 @ 15	Beans, white,	1 00 @ 25
Hamp, Boston,	16 @ 17	Pickles, 1/2 gal.	50 @ 75
Lard,	16 @ 17		
Lamb, 1/2 B.	12 @ 20		
Veal,	10 @ 25		
Mutton,	8 @ 25		
Butter, lump,	45 @ 55		
Tub, best,	40 @ 45		
" 2d qual.	40 @ 45		
Cheese,	10 @ 20		
Eggs, doz.	60 @ 82		

POULTRY.

Roast Pigs, 1 50 @ 2 00
Chickens, B., 30 @ 37 1/2
Old Fowls, B., 20 @ 25
Turkeys, 1/2 B., 25 @ 30
Ducks, yng. pr., 1 50 @ 2 00
Geese, yng. each, 1 00 @ 1 50
Geese, wild, 1 00 @ 1 50
Quail, per doz., 3 50 @ 4 00
Partridges, each, 30 @ 40
Venison, B., 10 @ 20

VEGETABLES.

Potatoes, pk., 35 @ 35
Beets, pk., 60 @ 37
Onions, pk., 10 @ 15
Celery, 10 @ 15
Turnips, pk., 60 @ 25
Cauliflowers, ea., 60 @ 60

HAY.

Country Hay, 1 25 @ 1 50
Eastern pressed, 20 @ 27 00
Straw, 10 @ 15
100 lbs., 1 10 @ 1 25

Money.—For call loans the rate is now quite firmly held at 6¢ cent, and many of the banks are unable to meet the demand on those terms. Discounts of good three and four months' paper run at 7¢ cent, some short dates and choice notes however being taken at 6 1/2¢ cent.

Coal.—Anthracite is very scarce; there is not a supply here for more than two or three weeks. Holders are selling at \$10 @ \$12 per ton.

Cotton.—Ordinary at 22 @ 22 1/2¢; good ordinary at 20 @ 23 1/2¢; low middling, 23 1/2 @ 24¢; middling, 25 @ 25 1/2¢; good middling 27 @ 28¢.

Flour.—We quote Western superfine at \$3.25 @ \$3.75; common extras, \$10.00 @ \$11.00; medium do. \$11 @ \$12; St. Louis good and choice, \$11.00 @ \$12.00.

Sugar.—Refined sugars are selling at 16¢ for crushed, powdered and granulated, and 14 @ 15¢ for coffee crushed.

FRANG'S AMERICAN CHROMOS

ARE FAC-SIMILE reproductions of oil and water color paintings by eminent artists. Ask for them at the art stores. Send for list to L. FRANG & CO., Boston.

BUSINESS NOTICES.

"**BUY ME, AND I'LL DO YOU GOOD.**"—Dr. Langley's Root and Herb Bitters in every instance prove this motto true. They do good to every one who takes them for Jaundice, Headache, Costiveness, Liver Complaints, Humors, Impure or Bad Blood, General Debility, and all Bilious Diseases. GEO. C. GOODWIN & CO., Boston, and all druggists.

COUGHS CURED! SLEEP PROMOTED! CONSUMPTION ARRESTED! By Mack's Cough Cure. Principal Depot, 150 Commercial Street. Wholesale Agents, HEATH, CHESEY & MYRICK, 55 Hanover Street, Boston. Sold by Druggists and Apothecaries. Send for a circular.

THE GREAT PRESERVER OF HEALTH.—Tarrant's Effervescent Seltzer Aperient can always be relied upon as a pleasant, mild, speedy and positive cure in all cases of Costiveness, Dyspepsia, Heartburn, Sick Headache, Indigestion, Sour Stomach, Liver Complaint, Biliousness, Flatulency, Fullness of Blood, and all inflammatory Complaints where a gentle, cooling cathartic is required. It cures the Cholera, so says the Physician, so says the great American Public of the Nineteenth Century.

Heed ye them and be not without a bottle in the house. While life is imperiled, do not neglect the symptoms, remember that the slight internal disorder of today may become an obstinate incurable disease tomorrow.

Manufactured only by the sole Proprietors, TARRANT & CO., Wholesale Druggists, 278 Greenwich and 100 Warren Streets, New York. Sold by all Druggists.

"**ASK YOUR GROCER OR DRUGGIST** for a box of THE MAGIC CLEANSING CREAM. Manufactured by J. J. PIKE & CO., 21 Milk Street, Boston. Also dealers in Trunks, Umbrellas, Suspenders, Paper Collars, Patent Medicines, &c.

FISHER'S COUGH DROPS.—This certain and effectual cure for Coughs and all diseases of the Throat and Lungs, has been generally known throughout England for the last sixty years, and is warranted to cure, or the price will be refunded. Prepared by GEO. W. WATLINGFORD, grandson of the late Dr. Fisher.

"**WHERE IGNORANCE IS BLISS,**" 'TIS FOOLY TO BE WISE."—but there is no blissful emotion in having a bad humor in the blood, and no remedy at hand. Dr. J. W. Poland's Humor Doctor is the standard for these pestilential diseases. Sold by all druggists.

TO FARMERS OF NEW ENGLAND.—The subscriber calls your attention to a new Fertilizer prepared by the Lodi Manufacturing Co., made from Night Soil, Blood, Bones and Offal of New York City, called

POULTRY EXHAUSTED POTASH. which is an entirely different article from the common Poudrette made in former years. It is Double the strength of the old kind, fine as flour, free from coarse impurities, and is as strong and active as any superphosphate in market, although sold for only 25¢ per ton delivered in Boston.

This article has been used one season, but its effects have astonished every one who has tried it, and the Company confidently assert that used in quantities half as large as was formerly used of the common Poudrette, it will not only double the Crop, but ripen it from Ten Days to Two Weeks earlier.

This makes it by far the cheapest and most preferable manure in market.

For pamphlet and further information apply to HENRY SIDERS, New York Packet Office, March 5, 131, 119 & 125 Commercial St., Boston.

USE HULL'S BAY SUN SOAP, and none other. For sale by the principal Druggists.

MERCANTILE SAVINGS INSTITUTION, BOSTON, No. 45 Summer Street, corner of Arch.—This is the only Savings Bank in the Commonwealth that pays interest on deposits for all full months they remain in bank. All deposits, with the interest accruing thereon, are guaranteed to the depositor by a guarantee fund of two hundred thousand dollars.

MR. TEMPLE'S RENOVATING REMEDY. The great Purifier of the Age.—Composed wholly of roots, without any admixture of alcohol. Its invigorating effects are not followed by reaction.

It cures Dyspepsia.
It cures Consumption.
It cures Sick Headache.
It cures Rheumatism.
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